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DEMOGRAPHY AND ANTHROPO-GEOGRAPHY

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VOL. XI, NO. 1 THE JULY-SEPTEMBER 1970

MANKIND

QUARTERLY

— mala opinio bene parta delectet —

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The Tenth Anniversary of The Mankind Quarterly

THE MANKIND QUARTERLY was launched in July 1960 after the Editor had returned from India where he had been Professor of Anthropology and head of the post-graduate Department of Anthropo-geography in the University of Saugor, as well as one of the three-man commission which advised the Tribal Commissioner of all India on the education and welfare of the 40 million tribal people of the sub-continent. His impression on returning to Scotland was that there was a need for a publication which would present anthropology in the widest sense, in which the genetic basis of man should be given its full place. This was the more necessary as there had been a decided shift away from a biological interpretation of the nature of man to one based upon sociological premises which were not related to genetics in any way, and often appeared to be orientated towards political and ethical concepts which ought to have no place whatsoever in scientific research and exposition. For, whatever may be protested to the contrary, the ends do not justify the means where scholarship is concerned.

To undertake the venture of an international journal in these sciences in the then prevailing climate of opinion, where so much in the field of the study of man was subject to highly emotional attitudes, was a matter of serious consideration. All through 1959 discussions took place between the Editor and the late Professor R. Ruggles Gates, a former president of the Royal Anthropological Institute of London, whose stature in this field was one of the greatest achieved at any time, and with Professor Henry E. Garrett, formerly of the chair of Psychology in the University of Columbia and former president of the American Psychological Association, who was one of the foremost students in the field of racial psychology and intelligence tests.

At the same time, correspondence took place with noted scientists in other countries who had reached the same conclusion that there was a need for a different approach to the subject from that then prevailing and one which was based upon the development of these groups of science before they had been subjected to the distorting influence of the emotional climate in which we were living. The names of these scientists, many of whom were household names, is to be found in the Honorary Advisory Board which was then created. There we have such names as that of the late Sir Charles G. Darwin, F.R.S., formerly of Cambridge University; Professor A. P. Elkin, of Sydney, Australia; Professor Luigi Gedda, of Rome; the late Dr B. S. Guha, former Director of Anthropology

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of India; Professor P. C. Biswas, head of the Department of Anthropology of Dehli University; the late Foreign Minister of Italy, Professor Gaetano Martino, who was Rector of the University of Messina and Professor of Physiology of Rome University; Professor Sergio Sergi, of Rome University; Professor Torsten Sjögren, of Stockholm University; and many more distinguished scientists whose names could well be repeated here if it were not for the fact that it would be tedious to the reader to read too long a roll-call of scientific men of the highest rank.

After the first publication, however, two of these resigned: Professor Gutorm Gjessing, of Oslo, and Professor Bozo Skerlj, of Ljubljana, Jugoslavia, who made the subject of his resignation a letter of a libellous nature to the London publication called *Man*, accusing the distinguished body of men who had the direction of THE MANKIND QUARTERLY in hand of being "racists". This led to a libel action in London, the result of which was that the defendants withdrew their accusations *in toto*.

Since then more names have been added both to the editorial direction of the publication and also to the Honorary Advisory Board.

The publication of a journal of this nature, without the support of a Government Department or Board, or that of a university or institute or some foundation has not been an easy matter.

THE MANKIND QUARTERLY has not looked back, despite the fact that it had to start without staff and adequate funds. It has achieved a world-wide circulation, it has been able to obtain the support of many important contributors, and it has as a consequence made a contribution to the subject and its mark in the world.

On the death of Professor R. Ruggles Gates we were fortunate in obtaining as another associate editor the late Professor Corrado Gini, the distinguished sociologist, and later, to replace him, the well-known prehistorian and physical anthropologist, Professor Mario Cappieri, of Rome.

Throughout, also, we have had the support of a number of assistant editors whose help has been most valuable, and who have been Reinold Gayre of Gayre, Dr Robert Kuttner and Robert H. S. Robertson. Recently Professor Frank C. J. McGurk has also joined the editorial team.

The Editor takes this opportunity of thanking all his colleagues connected with the editorial work, and those on the Honorary Advisory Board for their assistance and loyalty to the common work which has been undertaken, and at the same time to thank the readers for their support.

THE MANKIND QUARTERLY is now a fully established publication in this wide field of the understanding of the development and distribution of the stocks of man, and it is hoped that over the next ten years, with the support of the readership, it may be possible to increase its circulation even further.

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Negroes in the United States of Brazil

By GERTRUD STOEVESANDT

There is a widespread belief that the society of Brazil is characterized by a distinct absence of "racialism" and of discrimination on racial grounds. It is known, of course, that the wide hinterland of the Amazon contains virtually all the Indian population and that in some areas, notably in the north-east, Negroes are in the majority. However, other parts of Brazil appear to be integrated to a large extent. A considerable portion of the population is mixed. Specifically, there are no legal racial barriers of any sort to education, employment, and career, including political career, and there appear to be only weak barriers to social mixing and to intermarriage. Whatever traditional barriers remain, they are said to be disappearing. Since the abolition of slavery in 1888, there has been "no legal form of racial discrimination or segregation in Brazil." "It is one of the most cherished national themes that Brazil is a racial democracy," as Charles Wagley put it.[1]

Under the circumstances, it is interesting to investigate whether, and to what extent, Negroes have been able to take advantage of the opportunities offered to them. More specifically, have the Negroes been able to move into the higher income groups, the prestige professions, and the middle and upper social classes?

The investigation of this question turned out to be unexpectedly complicated. Although there was a demographic census in each of the years 1940, 1950, and 1960, no comprehensive income and tax statistics are available and no detailed statistics on income distribution can be found in American libraries. Moreover, the census data of 1960 have not yet been published and so this study had to be based on the facts as they existed in 1950. It is entirely possible that there have been significant changes since. But the literature does not contain any indications which suggest that a fundamental change has in fact taken place.

Since there are no income figures, social status had to be deduced from educational and occupational status about which cogent data have been published.

The general finding is that there is a distinct relationship between race and social class: the lower classes in Brazil tend to be darker and the upper classes to be lighter. Most Negroes belong to the lower classes. The middle class does embrace a few

[1] Charles Wagley, *An Introduction to Brazil*, Columbia University Press, New York and London, 1963, p. 132.

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Negroes, but there are virtually no Negroes in the upper class. To a lesser extent this is also true of the Mulattos: although a large portion of the Mulattos are middle class types only few have reached upper class status. The overwhelming majority of the upper class is White. Whites also comprise a significant portion of the middle class. In the lower class, they are clearly comparatively under-represented.

Brazilian publications and non-Brazilian writers using the only available literature acknowledge the situation as it is: the fact that no precise figures have been published, or perhaps even searched for, indicates that the issue remains "touchy."

In order to obtain quantitative data, percentage and comparative figures for the different racial groups were calculated on educational status—literacy and highest completed level of schooling or training—occupational status and selected occupations. The Brazilian census surveys defined these terms as follows: [2]

(i) a. Literacy: Persons able to read and write were people over five years of age who could read and write a simple message in any language. Persons, who could only write their names, were not considered as literates. b. Educational level: This criterion is said to have followed the standards recommended by the Committee on the 1950 Census of the Americas.

Therefore, the three levels of training can be broadly compared to: I. Elementary schooling or basic training; II. College or lower college (sometimes only middle level high-school); III. University.

(ii) Occupational status: Four categories were shown: employee, a person working for pay in cash or kind; employer, a person operating his own economic enterprise with the assistance of one or more employees; working "on own account", a person occupied independently in any activity without employees, or only with the assistance of unpaid family members; and an "unpaid family member", a person assisting without pay in a family enterprise or business.

The census distinguished five racial groups: Branco (White); Pardo (Brown), all mixed types, including people of Indian or partly Indian or Negro descent; Preto (Negro or Black); Amarelo (Yellow); and undeclared. In this study only the first three categories have been taken into consideration.

Data were selected for the entire United States of Brazil and for four Brazilian states: Estado da Bahia, a "Black" state con-

[2] All definitions follow the English introduction to Servico Nacional de Recenseamento *Censo Demografico*, Vol. XXIV, 1 (Distrito Federal), Rio de Janeiro, 1955.

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taining 19 per cent. Pretos, 51 per cent. Pardos, and 30 per cent. Brancos; Estado do Rio de Janeiro, a state with a relatively high percentage of Blacks, with 18 per cent. Pretos, 22 per cent. Pardos, and 60 per cent. Brancos; Estado do Rio Grande do Sul, which comprises a relatively small Negro population, with 5 per cent. Pretos, 6 per cent. Pardos, and 89 per cent. Brancos; and Distrito Federal, with 12 per cent. Pretos, 18 per cent. Pardos, and 70 per cent. Brancos. In the entire United States of Brazil the figures were: 11 per cent. Pretos, 27 per cent. Pardos and 62 per cent. Brancos.

The calculation involved three distinct steps:

1. The racial distribution with respect to a given criterion, such as literacy, employers and employees, was determined.
2. The distribution of a particular characteristic within each racial group, such as the occupational status of Negroes, was established.
3. The findings of these two types of calculations were compared with the racial distribution of the entire population in order to determine over or under-representation of a particular racial group.

THE FINDINGS

(i) Education: a. Literacy. There were two main findings: [3] 1. Without exception, the Whites were more literate than the Mulattos, and the Mulattos more literate than the Blacks; 2. In all racial groups, more males were literate than females. Further comparative data are contained in Table II of the appendix.

There were, of course, comparatively fewer White illiterates than Brown and Black ones, but it also turned out that the higher the overall literacy rate in a particular state, the more the Pardos and Pretos seemed to "fall behind". In Bahia, which had a literacy rate of only 27 per cent., as compared to 42 per cent. in all Brazil, the three main racial groups were close together, although the Whites had comparatively fewer illiterates than the others. In the Distrito Federal, which had a literacy rate of 80 per cent., the differences were very considerable, and even the Pardos showed up with a sizeable handicap. There were some unexplained irregularities and perhaps the data of the Distrito Federal were due to the peculiar characteristics of the area which is entirely artificial, having been created specifically to house the

[3] See Table I of Appendix. Further comparative data are contained in Table II of the Appendix.

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newly founded capital Brasilia with the Government and Administration of the United States of Brazil. Nevertheless, it is surprising that the rise in the literacy rate appears to be due more to the better schooling of the Whites and, to a lesser extent, of the Pardos. It appears that the Negroes have been unable to benefit, on an equal basis, from the improvement in school facilities.

TABLE I

Percentage average literacy and index for illiteracy

	Branco	Pardo	Preto	Average literacy
Brazil	1	1.6	1.6	42
Bahia	1	1.3	1.5	27
Rio de Janeiro	1	1.5	1.8	50
Rio Grande do Sul	1	1.7	1.7	59
Distrito Federal	1	2.1	3.1	80

b. Completed levels of training. All people over ten were asked about their educational training. In the entire United States of Brazil, 18 per cent. had completed at least one course. The corresponding figure for Bahia was 13 per cent., Rio de Janeiro 19 per cent., Rio Grande do Sul 21 per cent., and Distrito Federal 53 per cent., which, it appears again, is a special case.[4] Table II compares the racial distribution of the people who completed at least one course of training.

TABLE II

Index figures of the relationship between race and completed training

Under the assumption of an equalized racial distribution, there are only .n Brown or Black individuals for every White person in the trained population.

Area	Branco	Pardo	Preto
Brazil	1	.25	.24
Bahia	1	.33	.20
Rio de Janeiro	1	.35	.17
Rio Grande do Sul	1	.35	.30
Distrito Federal	1	.53	.31

[4] For the distribution of these trained people into three groups of educational level according to race, see Table III of the Appendix.

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If individuals who only completed basic training were considered, the Pardos and Pretos were in a somewhat more favorable position. However, as far as college or lower college education was concerned, the ratios became significantly less favorable than those of Table II. The situation was distinctly worse with respect to university training: only very few Brown and still fewer Black individuals were able to reach that level. In no area did more than 1 per cent of the Brown and Black trained populations complete university training. Among the Blacks, even the 1 per cent level was reached only in Bahia, and there only by Negro males. On the other hand, the percentage of Whites who completed university education was always considerably higher than 1 per cent. In the Distrito Federal, 9 per cent of the "educated" White men achieved level III (higher education) but this appears to be due to the special circumstances mentioned above.

The ratio of males to females among those who completed their basic or medium training was about 1 to 1 in all three racial groups throughout Brazil. On level III, the average male-female ratio was 10 to 1. But among the Black portion of the population, the ratio was less favorable for the females. In all cases less than one woman out of 1000 with basic training could be found who had completed university training.

In dealing with the occupational status factor, it has to be remembered that:

1. The Negroes were brought to Brazil because they were regarded as good manual workers in a torrid climate. Occupational statistics support this idea even today: the Blacks are most strongly represented in the "employees" category, which presumably includes whitecollar workers, but in Brazil consists mainly of manual labor. Specific data bearing on such categories as "manufacturing industries", "transport, communications, and storage" indicate that, on a comparative basis, Negroes outnumber the Brown and White groups by a significant margin.

However, this relationship does not apply uniformly throughout Brazil. For example, in Rio de Janeiro and in the Distrito Federal, Negroes were under-represented in the employees category, while in Bahia and Rio Grande do Sul they were over-represented. In Rio Grande do Sul, the Pardos also showed some over-representation.[5] In the "national defense and public security" sector, Pretos and Pardos were under-represented in Bahia, which as has been pointed out, is a "colored society." By contrast, in the "White society" of Rio Grande do Sul the two colored groups were over-represented. Again in Rio de Janeiro and in the Distrito Federal, Negroes were under-represented, and the

[5] See Table IV of the Appendix.

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other two groups over-represented in that particular sector.[6]

The causes of those irregularities are unknown, but probably are local in character. They are of interest in this investigation, because they seem to refute the thesis that the racial class structure of Brazil reflects continuing " racist " policies and mores.

In the liberal professions, the Whites and Mulattos greatly outnumbered the Blacks. On a comparative basis, there were up to three times more Pardos than Pretos, and five to 13 times more Brancos in this category.[7] Table III indicates the existence of the same pattern in the " public administration, legislature, and judiciary " sector.

TABLE III

Index figures of racial distribution in the " public administration, legislature, and judiciary ".

Under the assumption of an equalized racial distribution, one actually should find N White or Brown individuals for every Negro.

	Branco	*Pardo*	*Preto*
Brazil	2.5	1.0	1
Bahia	4.0	1.5	1
Rio de Janeiro	2.2	1.3	1
Rio Grande do Sul	1.1	1.0	1
Distrito Federal	2.3	1.4	1

2. In the employer category, Blacks were clearly outnumbered in all occupational fields investigated. On a comparative basis, there were substantially fewer Black employers than Brown or White. This, of course, is in accordance with the general finding that more Negroes engage in manual labor than Browns or Whites. On the basis of a hypothetical equal racial distribution, there were twice as many Pardo employers as Preto employers. In Bahia, the White employers exceeded the Preto employers in a ratio of 4 to 1; for the whole of Brazil, the ratio was 5 to 1, and in the Distrito Federal a staggering 23 to 1.[8] In the manufacturing industries, the ratio was 7 to 1 in Bahia; 12 to 1 in Brazil; and 21 to 1 in the Distrito Federal.

The ratios between employees and employers displayed the general pattern that there were more Black employees than Brown ones, and more Brown employees than White ones. In the entire occupational field, the lowest employees-employer ratio was found among Brancos in Bahia with 257 to 1. In the " manufacturing

[6] See Table V of the Appendix.

[7] See Table VI of the Appendix.

[8] See Table VII of the Appendix.

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industries", the highest ratio was among Pretos in Rio de Janeiro with 359 to 1, while the lowest was among Brancos in Bahia, with 10 to 1.

TABLE IV

Ratio of employees to employer

For every employer there should be found N employed individuals of the same racial group.

	Branco		*Pardo*		*Preto*	
	Overall	Manufacturing	Overall	Manufacturing	Overall	Manufacturing
Brazil	19	16	24	150	64	183
Bahia	4	10	11	49	24	120
Rio de Janeiro	10	26	50	156	133	359
Distrito Federal	9	13	102	157	257	328
Rio Grande do Sul	9	11	77	137	126	293

3. In all occupations together, men generally outnumbered women. The male-female ratio varied from 5 to 4 among Preto employees in the Distrito Federal, to 34 to 1 for Branco employers in the state of Rio de Janeiro. In some occupations, the male-female ratio exceeded 400 to 1, and in some cases there were no women at all.

However, there were also examples of females outnumbering males. Colored women, especially Pretos, seem to be very interested in "getting ahead". In all areas under consideration, among the few women employers there were comparatively more Black than Pardo or Branco employers. The same pattern is illustrated in Table V by the male-female ratios that occurred in the liberal professions.

TABLE V

Ratio of males to females working on own account in the liberal professions.

	Branco	*Pardo*	*Preto*
Brazil	11:1	2:1	1:2
Bahia	17:2	9:4	2:3
Rio de Janeiro	33:2	9:4	1:2
Distrito Federal	23:2	13:4	3:2
Rio Grande do Sul	23:4	1:2	2:11

Table V shows that in the White group men always outnumbered women. However, in the Preto group this occurred only in the Distrito Federal. Pardo women outnumbered Pardo men in Rio Grande do Sul but, in general, Pardo women were

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more strongly represented than White women. It may be conjectured that this phenomenon parallels the leadership position which women occupy in Negro families in the United States.

SOCIAL STATUS

In the absence of income statistics, it is most difficult to assess social status. However, we can assume that the various levels of literacy and education are *grosso modo* correlated with social status. Similarly, the breakdown of "occupational status" into the four groups of employers, self-employers, employees, and working family members suggests some tentative assumptions.

Fortunately, we have some indications about the inter-relationships between color and social status in Bahia. Here, I think mainly of the results of Thales de Azevedo as shown in his *Cultura e Situacao Racial no Brazil*.[9]

I have attempted to integrate the various data and apply them to the United States of Brazil as a whole.

It is, of course, recognised that some employers may rank lower socially than some people working on their own account; some employees may have higher incomes than some employers, and unpaid family members, especially among the female population, may outrank individuals working on their own account. Nevertheless, these would be more or less exceptional cases and I, therefore, adopted the following ranking: 1, employer; 2, self-employed; 3, employee; 4, unpaid family member.

The results have been graphically drawn up in two ways; first, indicating the overall general distribution with "flexible ranking" of the occupational status assuming a 10 to 30 per cent overlap, and secondly, the same distribution according to racial groups with "fixed ranking."

In the educational sector, ranking is more dependable. Thus, it was possible to obtain a rather reliable picture of the correlation between color and educational status in Brazil.

TABLE VI

Percentage relationship between race and educational status in Brazil.

	Average	*Branco*	*Pardo*	*Preto*
Literates	42.0	53.0	27.0	23.0
Level II or III completed	7.0	9.5	2.0	1.0
Level I completed	37.0	41.5	24.0	25.0
Incomplete training	56.0	49.0	74.0	74.0

[9] Thales de Azevedo, *Cultura e Situacao Racial no Brazil*, Editora Civilizao Brasileira S.A., Rio de Janeiro, 1966, as adapted by Lynn T. Smith in *Brazil : People and Institutions*, Louisiana State University Press, Baton Rouge, 1963, p. 67.

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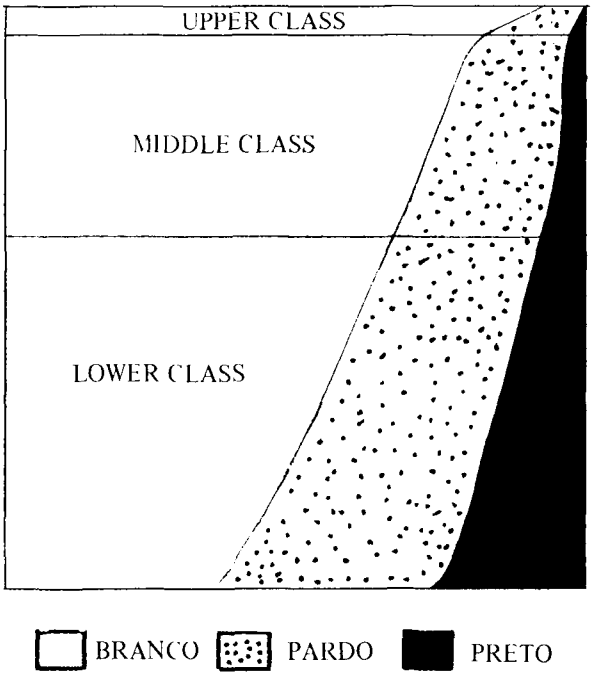
FIGURE I

Relationship between colour and social class in Brazil



Without additional information, especially about the general income distribution and about the correlation between the financial, occupational and educational sectors, we must rely on assumptions for our final result (Figure I):

1. In our classification we may roughly follow the general pattern indicated by Thales de Azevedo and Charles Wagley in their UNESCO studies[10] with the lower class comprizing about 60 per cent of the population; middle class about 35 per cent; and upper class about 5 per cent.
2. Our ranking of the occupational sector as indicated above depicts a reasonable approximation.
3. The breakdowns of the educational and occupational sectors are thus directly comparable.

[10] Thales de Azevedo, *op. cit.;* and Charles Wagley (editor) *Race and Class in Rural Brazil,* UNESCO, Paris. 1952.

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Figure I was obtained in five steps:

1. In addition to the second assumption mentioned above, it was further assumed that the general racial distribution in the occupational sector is independent of the ranking.[11] This means, for example, that there are comparatively as many Negroes among upper class employees as there are among lower class employees. Accordingly, the actual racial distribution of the occupational sector could be applied to the assumed "flexible ranking," estimating a sub-division of the various social strata as based on occupational status.

2. Taking the social ranking of step 1 as constant, we combined the obtained White, Brown and Black data.

3. The third assumption, which stipulated that the educational and occupational sectors are directly comparable, allowed us to combine the two sets of data through averaging.

4. The general class ranking first assumption was applied to the result of the described procedure.

5. In this study, we are only concerned with class sizes and the percentage of each class held by the different racial groups. We cannot make any statements about the ranking within each class. Thus the size of an area is independent of its shape. On this basis, we converted the result described to the picture shown above.

In numerical figures, this result would mean that about 7 per cent of the Whites, 2 per cent of the Browns and 1 per cent of the Blacks were to be regarded as upper class; 41 per cent of the Whites, 26 per cent of the Browns and 14 per cent of the Blacks as middle class; and 52 per cent of the Whites, 72 per cent of the Browns and 85 per cent of the Blacks as lower class.

However, it should be remembered that the calculation is based on 1950 data and that the distribution may have been altered substantially in the meantime. It is, furthermore, likely that the lower class as such has been reduced in size, probably favoring all racial groups.

But, at least in 1950, in terms of social class there was no racial equality in Brazil. The general rule applied: the darker the skin of an individual, the greater the probability that the person was a member of a lower class.

DISCUSSION

It should be observed that a considerable number of Pardos and also some Pretos have reached middle class status. But the 1950 data showed that, at best, the number of upper-class Blacks

[11] This probably false assumption should favor the colored part of the population.

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is small. On the other hand, the White population appears to be vastly over-represented in the upper class.

There are three different theses to explain this distribution:

1. There still exists some kind of racism in Brazil, and Negroes and perhaps also dark Mulattos are discriminated against.

2. By 1950, the educational system was, as yet, deficient and, in any event, had not been functioning long enough to allow the levelling of differences in racial status transmitted from the slave period.

3. Persons of different racial background have found a social status that, by and large, corresponds to their natural ability.

On the basis of present information it would seem to be impossible to adopt or reject any of these hypotheses or even to postulate that perhaps each contains an element of truth. There is undoubtedly, some social racism left in Brazil, as the White over-representation in the upper class suggests. But White attitudes would not prevent the substantial colored population from building up their own resources and firms. I did, in fact, note that substantial numbers of Pardos and Pretos are self-employed; but these same data indicate that they may not have been successful enough to build up their business.

As to the second hypothesis, it is surely true that there still are shortcomings in the Brazilian educational system and that its disadvantages fall particularly hard on the lower classes, who in addition are suffering from such things as malnutrition, and bad hygienic conditions.[12]

With respect to the third hypothesis, it would be hazardous to assume that, during the last fifty or more years, these abilities, or their lack, did not affect the class stratification that emerged.

According to the data presently available, the social race structure of Brazil does not seem to deviate significantly from similar structures in other countries — such as the United States — which, rightly or wrongly, have been accused of practising racialist policies. There is, therefore, a presumption that even if there is no legislative or social coercion preventing the Negroes from finding their own way, the professional performance of Negro populations is, at least to some extent, independent of the attitudes of " co-habitating " non-Negro populations.

[12] Lynn T. Smith, *op. cit.*, pp. 201-241 and pp. 486-509.

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Appendix

TABLE I

LITERACY

Percentage of people over five years of age able to read and write a simple message in any language

	Average			*Branco*		
	M	Male	Female	M	Male	Female
Brazil	42	46	39	53	57	49
Bahia	27	30	24	40	44	37
Rio de Janeiro	50	54	46	60	63	56
Distrito Federal	80	84	77	85	89	84
Rio Grande do Sul	59	61	57	62	64	59

	Pardo			*Preto*		
	M	Male	Female	M	Male	Female
Brazil	27	30	24	23	25	20
Bahia	23	28	21	16	19	13
Rio de Janeiro	41	46	35	28	32	23
Distrito Federal	71	77	66	57	63	51
Rio Grande do Sul	36	39	33	34	35	32

TABLE II

LITERACY

Index figures for illiteracy and average literacy rate

Under the assumption of an equalised racial distribution, one actually should find N Brown or Black literates for every White literate individual.

	Branco	*Pardo*	*Preto*	*Percentage illiteracy rate*
Brazil	1	.50	.43	58
Bahia	1	.59	.42	73
Rio de Janeiro	1	.68	.46	50
Rio Grande do Sul	1	.59	.53	41
Distrito Federal	1	.82	.66	20

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TABLE III

RACE AND LEVELS OF TRAINING

Percentage of people over ten who completed at least one course of training according to highest course completed. Distribution of the educational criterion within the three racial groupings.

	Level I			Level II			Level III		
	Σ	*Male*	*Female*	Σ	*Male*	*Female*	Σ	*Male*	*Female*
Brazil									
Branco	81	79	82	16	16	17	3	5	1
Pardo	93	92	93	7	7	7	1	1	0
Preto	97	96	98	3	4	3	0	0	0.0
Bahia									
Branco	78	76	81	18	17	18	4	7	1
Pardo	94	94	94	5	5	6	1	1	0
Preto	96	96	96	4	3	4	0	1	0.0
Rio de Janeiro									
Branco	79	77	78	19	17	19	3	5	0
Pardo	94	93	94	6	6	6	0	1	0.0
Preto	97	97	98	3	3	2	0	0	0
Distrito Federal									
Branco	69	66	73	26	25	26	5	9	1
Pardo	90	89	93	9	10	7	1	1	0
Preto	96	94	97	4	6	3	0	0	0.0
Rio Grande do Sul									
Branco	85	82	89	13	14	11	2	4	1
Pardo	94	92	95	6	7	5	1	1	0.0
Preto	97	96	98	3	4	2	0	0	0.0

TABLE IV

Transport, communications, storage.

E (X) = 100: according to the general racial distribution in the respective area. Whenever 100 individuals of the respective race were to be expected, one actually should find N persons.

	Branco	*Pardo*	*Preto*
Brazil	110	76	104
Bahia	92	94	127
Rio de Janeiro	101	103	92
Rio Grande do Sul	96	130	136
Distrito Federal	101	101	97

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TABLE V

National defense and public security

E (X) = 100: Whenever one should expect to find 100 male individuals of the respective race according to the overall racial distribution, one actually should find N individuals.

	Branco	*Pardo*	*Preto*
Brazil	115	79	73
Bahia	140	86	76
Rio de Janeiro	108	110	61
Distrito Federal	100	120	72
Rio Grande do Sul	97	141	104

TABLE VI

Liberal professions

Under the assumption of an equalized racial distribution, (i) in the entire population of the respective area, and (ii) in the respective working population, there are N Brown or White individuals in this field for every Negro.

	Branco		*Pardo*		*Preto*
	(i)	(ii)	(i)	(ii)	
Brazil	8.1	9.0	1.3	1.6	1
Bahia	7.5	9.3	1.6	2.0	1
Rio de Janeiro	11.6	13.2	2.5	2.7	1
Distrito Federal	10.2	13.2	2.6	3.1	1
Rio Grande do Sul	5.0	5.4	1.5	1.6	1

TABLE VII

Operational status

Be N (preto * employer) = 1, and
be Branco : Pardo : Preto = 1 : 1 : 1 then
E (Branco * employer, pardo * employer) = X, as indicated.

	Branco		*Pardo*		*Preto*
	Workers	Overall	Workers	Overall	
Brazil	5.4	4.6	1.9	1.6	1
Bahia	4.1	3.2	1.7	1.4	1
Rio de Janeiro	10.6	9.4	2.5	2.2	1
Distrito Federal	23.1	18.3	2.3	2.0	1
Rio Grande do Sul	7.4	6.8	1.4	1.3	1

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The Racial Homogeneity of the Andamánese: Part II

By MARIO CAPPIERI

SOMATIC CHARACTERISTICS

The Adamanese males generally look healthy, are nimble in their movements, have good bodily proportions, a normal muscular system and little adiposity. They are generally leptosomatic, with a cylindrical thorax, with sloping shoulders, rather long upper limbs, straight legs, delicate wrists and ankles, small hands and fingers, which in the women are rather long. They have large feet with long and well divaricated toes.

The females are always smaller than the males; when adult, they become squat, bulky, and stout, with rather massive thighs and calves. They have a large pelvis, but without exaggeration, the lumbo-sacral region of the spine pronouncedly concave, and strongly developed buttocks. In general they have a brachysomatic body, which is accentuated by a remarkable steatopygia.

The skin is smooth and shining, the colour ranging between a strong black and reddish-brown, according to the bodily zones, while the sole is yellowish-brown. The so-called "Bojigniji group", which contained the five southern tribes—Bea, Balawa, Bojigyab, Juwai and Kol, which have now all disappeared—seemed a bit darker, while the Jarawas, who practically have never been examined, seemed inclined to a reddish-brown shade.

Man's examination of the skin colour gave Broca number 42 for the face and shoulder and number 27 for the thorax. The result of Von Eickstedt's examination gave, as an average, number 34.5 on the Von Luschan scale. Guha's test for the Onge gave Von Luschan number 33.

The authors have used different scales or different phraseology to describe the colour of hair and skin. I tried to establish a comparison of the scales and the tonalities they have indicated. In my opinion there is no fundamental difference in the various tests.

Bodily hair is scarce, there is little on the face—a small, thin moustache—eye-lashes and eye-brows are hardly shown, while axillary and pubic hair is scanty.

The head hair is uniformly grown, short and frizzly curled, forming narrow spirals in the so-called pepper-corn form. The hair is generally very black and opaque, but there are also

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individuals with brown hair containing a shade towards yellowish.

Towards forty, the hair begins to turn grey, but white hair is rather rare, because the Andamanese do not reach an advanced age, so that only women reaching old age show white hair. Baldness has not been observed.

The head form is roundish. The face generally has a somewhat quadrangular outline, due mainly to the width of its inferior portion. The chin generally has a pointed aspect. The forehead is high and the insertion of the hair is also high. The breadth of the forehead is accentuated by the shaving of the lowest part of the hair all around the head as a naked band.

Somatic facial differences between the two sexes can be detected at first sight. The women show a distinctly pentagonoid facial outline with a less prominent zygomatic arch and malar bone. The supraciliary arch is hardly shown in the females, a little more in the males. The frontal bosses are more apparent among the females than among the males, a factor which represents an infantile characteristic.

Both sexes have small ears set close to the head. The skin of the face, even in aged individuals, is distended and elastic with hardly any wrinkles. They do not indulge in tattooing or mutilation. The eyes are bright, with a serious, kind, mild and pleasing expression, without any trace of animosity in them. They are always well opened, not large and not protruding. They have no similarity to the so-called Mongolian eye; the lachrymal caruncle is well set, wide and low, not at all in the horizontal plane with the axis of the eye. The iris is generally dark-brown, and Man has indicated for it the number 16 on Broca's tables.

The nose has a rather uniform outline, it is little raised, moderately wide with practically no depressed root. The bridge of the nose is straight and narrow; the point, slightly turned up, has a roundish obtuse form. The mouth is rather wide with lips generally rather thin than fleshy, with the upper lip concave and the lower one everted. These labial characteristics lay stress upon the relief of the maxillary region and alveolar prognathism. The teeth are healthy and regular, as large as those of the Caucasoid and therefore in reality very large, considering the mutual head proportion in the two races. Caries is rare and it is observed only in old people. The neck is slender with little laryngeal swelling.

The abdomen is often prominent and this is due—as Dr Brander noted—to the fact that the Andamanese of both sexes from an early age eat very much at irregular intervals and only in adult age can the muscular fascias keep back the mechanical distention of the abdomen.

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Women's breasts in youth are pyriform, but later they turn flabby—due partly to a prolonged suckling period—often three to four years.

MEASUREMENTS ON THE LIVING

The largest series of measurements of the Andamanese is still that taken by Molesworth and Portman at the end of the last century. Before that, in 1875, Man took also some measurements of about 90 Andamanese. In 1928, Von Eickstedt measured a certain number of aborigines, of the so-called friendly tribes, and of the Onge of Little Andaman, but his individual data have been lost.

Since the Second World War a plan for studying and measuring the Onge of Little Andaman has been put into execution by the Indian Government, and consequently a good number of Onge were measured by Guha in 1948, by Mitra in 1949, and by Cipriani in 1954.

Overlooking for the moment Mitra's data, which concern only a few individuals, Guha's and Cipriani's data deserve much attention. They are statistically on the same level and, what is much more important, they fit statistically with Molesworth's data of the so-called friendly tribes taken at the end of the last century. It is obvious that Guha's and Cipriani's data are in concordance, as the two authors measured practically the same tribe or part of it.

The value of these data of the Onge is important for two reasons: 1. The great value of knowing perfectly the measurements of a homogenous group of pygmies, which is the last of the Andamanese population; 2. The possibility of comparing biometrically this group with the aborigines measured by Molesworth more than half a century ago.

Molesworth took or calculated the data of the following characters: 1. maximum glatella-occipital length; 2. maximum head breadth; 3. nasal height; 4. nasal breadth; 5. cephalic index; 6. nasal index; 7. stature; 8. bizygomatic breadth of face; 9. external biorbital breadth; 10. bigonial breadth; 11. biorbito-nasal arc; 12. weight in pounds and ounces.

HOMOGENEITY

I have elaborated biometrically the individual data given by Molesworth, for the first seven characters of the above list and also the data given by Guha and Cipriani for the Onge. The last data concern many characters besides those seven. The essential figures are given in Table VIII.

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TABLE VIII

Means (A), standard deviation (S.D.) and mean differences (d) for some essential characters of the Andamanese population measured by Molesworth ("friendly tribes") and Cipriani (Onge).

HEAD

		Length			*Breadth*			*Cephalic Index*		
	No.	A	d	S.D.	A	d	S.D.	A	d	S.D.
Males measured	100	173.1	—	4.4	142.8	—	4.0	82.5	—	2.2
Females measured	100	165.6	—	4.5	136.4	—	4.4	82.4	—	2.1
Chariar										
Male	7	172.0	+ 1.1	4.9	141.1	+ 1.7	3.6	82.0	+ 0.5	1.4
Female	3	167.3	+ 1.7	4.5	135.3	1.1	2.1	80.9	+ 1.5	2.2
Jere										
Male	27	173.0	0.1	3.8	141.2	+ 1.6	4.2	81.5	+ 1.0	2.1
Female	32	164.4	0.8	4.2	134.9	+ 1.5	3.1	82.0	0.4	2.3
Kede										
Male	16	173.3	+ 0.2	4.3	143.2	+ 0.4	4.6	82.6	+ 0.1	3.1
Female	15	166.5	+ 0.9	4.3	136.2	+ 0.2	3.4	81.8	+ 0.6	1.2
Juwai										
Male	8	170.6	+ 2.5	3.4	142.0	+ 0.8	3.3	83.2	+ 0.7	2.1
Female	6	165.7	+ 0.1	4.1	135.7	+ 0.7	3.5	81.9	0.5	2.0
Kol										
Male	3	173.7	+ 0.6	1.2	145.3	+ 2.5	1.5	83.6	+ 1.1	1.4
Female	2	163.5	2.1	0.1	134.5	+ 1.9	0.1	82.3	+ 0.1	0.1
Bojigyab										
Male	15	172.9	0.2	5.1	143.4	+ 0.6	3.1	82.9	+ 0.4	1.7
Female	16	165.8	+ 0.2	3.9	136.6	+ 0.2	3.8	82.4	0.0	1.6
Bea										
Male	15	174.0	+ 0.9	5.6	144.2	+ 1.4	4.0	82.9	+ 0.4	2.6
Female	19	165.5	0.1	6.0	138.4	+ 2.0	3.5	83.8	+ 1.4	2.5
Balawa										
Male	9	173.9	+ 0.8	6.2	144.6	+ 1.8	4.2	83.1	+ 0.6	1.8
Female	7	168.9	+ 3.3	2.6	138.9	+ 2.5	3.8	82.2	0.2	1.7
Onge										
Male	31	170.5	2.6	3.5	141.7	+ 1.1	2.8	83.0	+ 0.5	1.6
Female	20	163.6	+ 2.0	2.8	135.9	0.5	2.1	82.8	+ 0.4	1.6

NOSE

		Length			*Breadth*			*Nasal Index*		
	No.	A	d	S.D.	A	d	S.D.	A	d	S.D.
Males measured	100	42.1	—	3.3	38.1	—	2.6	90.8	—	7.0
Females measured	100	37.8	—	3.3	34.7	—	2.1	92.5	—	9.0
Chariar										
Male	7	42.0	0.1	3.5	37.3	+ 0.8	2.1	89.1	1.7	6.7
Female	3	36.3	1.5	2.9	37.3	+ 2.6	0.1	103.1	+ 10.6	7.9
Jere										
Male	27	41.4	0.7	2.5	38.3	+ 0.2	2.6	92.3	+ 1.5	7.1
Female	32	37.2	0.6	2.5	34.7	0.0	1.6	93.7	+ 1.2	6.7
Kede										
Male	16	41.1	1.0	3.5	39.0	+ 0.9	3.0	95.5	+ 4.7	9.9
Female	15	36.4	1.4	3.0	34.5	0.2	2.2	95.3	+ 2.8	8.3
Juwai										
Male	8	41.6	0.5	3.0	36.6	+ 1.5	2.0	88.2	2.6	5.6
Female	6	39.3	+ 1.5	1.6	34.7	0.0	2.9	88.3	+ 4.2	9.2
Kol										
Male	3	44.0	+ 1.9	4.6	37.7	0.4	0.1	86.3	4.5	10.3
Female	2	40.5	+ 2.7	3.5	35.5	+ 0.8	0.1	87.9	+ 4.6	5.9
Bojigyab										
Male	15	41.9	0.2	3.2	38.8	+ 0.7	2.3	92.9	+ 2.1	6.1
Female	16	37.6	0.2	3.7	34.3	0.4	2.1	91.9	0.6	11.6
Bea										
Male	15	42.7	+ 0.6	3.2	37.5	0.6	2.5	88.1	2.7	6.9
Female	19	38.8	+ 1.0	3.8	34.7	0.0	2.2	90.5	+ 2.0	11.1
Balawa										
Male	9	44.9	+ 2.8	4.6	37.2	0.9	3.2	83.1	+ 7.7	5.8
Female	7	40.0	+ 2.2	4.5	35.0	+ 0.3	3.8	88.4	4.1	12.3
Onge										
Male	31	45.2	+ 3.1	2.0	38.5	+ 0.4	1.1	85.3	+ 5.5	4.4
Female	20	43.2	+ 5.4	1.5	35.3	0.6	1.3	82.0	10.5	3.8

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STATURE

		No.	A	d	S.D.
Males measured		100	1483	—	44.2
Females measured		100	1394	—	42.2
Chariar	Male	7	1521	+38	39.9
	Female	3	1412	+18	77.9
Jere	Male	27	1475	− 8	40.9
	Female	32	1380	−14	39.7
Kede	Male	16	1488	+ 5	44.1
	Female	15	1391	− 3	35.9
Juwai	Male	8	1470	− 13	40.6
	Female	6	1395	+ 1	50.9
Kol	Male	3	1492	+ 9	92.0
	Female	2	1406	+12	48.8
Bojigyab	Male	15	1486	+ 3	27.0
	Female	16	1394	0	48.1
Bea	Male	15	1479	− 4	45.4
	Female	19	1408	+ 4	37.1
Balawa	Male	9	1486	+ 3	50.2
	Female	7	1414	+20	34.3
Onge	*Male*	*31*	*1496*	*+13*	*30.0*
	Female	20	1392	− 2	22.8

For uniformity's sake I calculated the standard deviation for the means of the smallest tribes. Measurements in millimetres.

Various values can be tried and assigned in the case of the Andamanese to ascertain the homogeneity of the characters or the minimal variability of their figures. We know that in anthropology homogeneity is intended as the expression of the character values in relation to their variability, for individual data as well as for inter-tribe values. There is no doubt about the genetical influence for character variability of the Andamanese; but, in my opinion, the influence of genetical mutations is very remotely probable.

In fact, the natural selection in this little population has constantly acted in order to assure the survival of certain variations or some types particularly suited to such an environment, and to eliminate the variations of the types of adverse form. I am also of the opinion that the particular conditions of the environment with climate, soil, and alimentation, have stimulated chemical variations in the gene structure.

Ignoring then the influence of mutation, I consider the tribes as groups which have lived and developed in the form of adaptable types. I assume therefore that some of their characters adapted themselves indirectly to the little variations of the environment, while these characters were only those able to be influenced in such a way.

The small demographic extension and the great isolation of

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the Andamanese with a unique convergent effect or with independent action, have favoured the dimunition of intra-tribe variability. A direct and parallel relation has, in my opinion, existed in this population on the one hand between genetical and geographical isolation and demogenetical homogeneity, and on the other hand, between specialisation of the environment and physical typicality.

In this population, endogamy, which is almost constant in the isolated populations, has reduced the existing variability or it has forced it to decrease. In fact, the smaller a population is, the quicker is the dispersion of the variability of its characters, so that the genetical homogeneity and the stability of its characters can be reached in a random sense compartively rather soon, and the characters can be considered as independent of any selective advantage they have obtained.

The homogeneity of the Andamanese characters is indisputable and is attributable genetically to the fact that this population has preserved a strict isolation and avoided any foreign contact.

All the authors and observers of the Andamanese have constantly noted an evident prejudice against unions and matings with individuals of other races, avoiding therefore the interbreeding which could originate non-homogeneous generations. Such a disposition is proved by the fact that even among the so-called friendly tribes there were very few hybrids.* Man reports that at his time—around the middle of last century—only three hybrids were known and that afterwards they were killed by the males of their mothers' tribes. At the 1931 Census 16 hybrids were recorded. The Onge, moreover, even now seem to be free from any intermixture.

The homogeneity of the Andamanese must be analysed in two ways: in relation to the whole population, and in respect of inter-tribal values. As homogeneity is a function of the variability of the essential anthropometric characters, it can be evaluated in a general way by the levels of the standard deviations (S.D.).

Undoubtedly the number of the examined aborigines is small and therefore we must consider with caution the values of the standard deviations. This point—the small number of terms of the distribution for many tribes—has considerable weight in the evaluation of the respective standard deviations, but is free from bias in respect of the total population of the so-called friendly tribes measured by Molesworth.

In fact, this total represents a level—100 males and 100

* The assortative mating factor would infer that where populations are not subjected to cultural stresses which favour miscegenation, endogamy resulting in homogeneous populations should be looked upon as normal. —EDITOR.

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females—which is statistically satisfactory. Even dealing with them as a random sample, it constitutes a rather fair sample of 200 against the whole, which in Molesworth's time numbered 625, or a ratio of 3.2 to 10. The level is even higher—5.4 to 10—when considering only the enumerated individuals at the 1901 Census, which were 415.

The values of the standard deviations, which I obtained for the 200 Andamanese measured by Molesworth, are always very low and generally inferior to the values of series used for comparative purposes, excepting the nasal index, which shows some divergence from the general trend of low values (Table VIII).

But surely we cannot attribute a racial significance to the value of the nasal index, as it is not accompanied by a corresponding variation in the height and width of the nose, and besides, the values I found do not exceed the limit of the normal variability for such a character.

I have, then, determined whether, and up to what extent, the homogeneity of the Andamanese population can be ascertained, and I have analysed the intra- and inter-tribe variability.

In order to discuss the data I give, it is necessary to examine the principles of the homogeneity of a small population such as the Andamanese, the possibility of ascertaining the degree of such homogeneity and its evaluation in a demogenetic and racial sense.

Such an analysis is particularly necessary in the case of the Andamanese, because the millennial constant endogamy of their tribes, being an element of demogenetical inter-tribe selection, represents a determining factor when evaluating their total homogeneity.

At this point it is necessary, in my opinion, to discuss briefly the value of the biometrical results. Being myself primarily a physical anthropologist, and therefore a morphologist, and afterwards a biometrician, I have studied the Andamanese and analysed their characters, firstly from the morphological aspect, and subsequently I have elaborated the data biometrically, in order to obtain results which might confirm my judgment.

It is necessary, of course, to mention reservations in using biometrical calculations and factor analysis. In fact, the values they produce are mathematical rather than biological and therefore I consider them, when supporting my thesis, as a confirmation of the previous morphological study.

The problem of the inter-tribe variability against the total population variability should be fully considered. Indeed it might be thought that, notwithstanding the undemonstrable external influence in the ethnic or physical constitution of the population,

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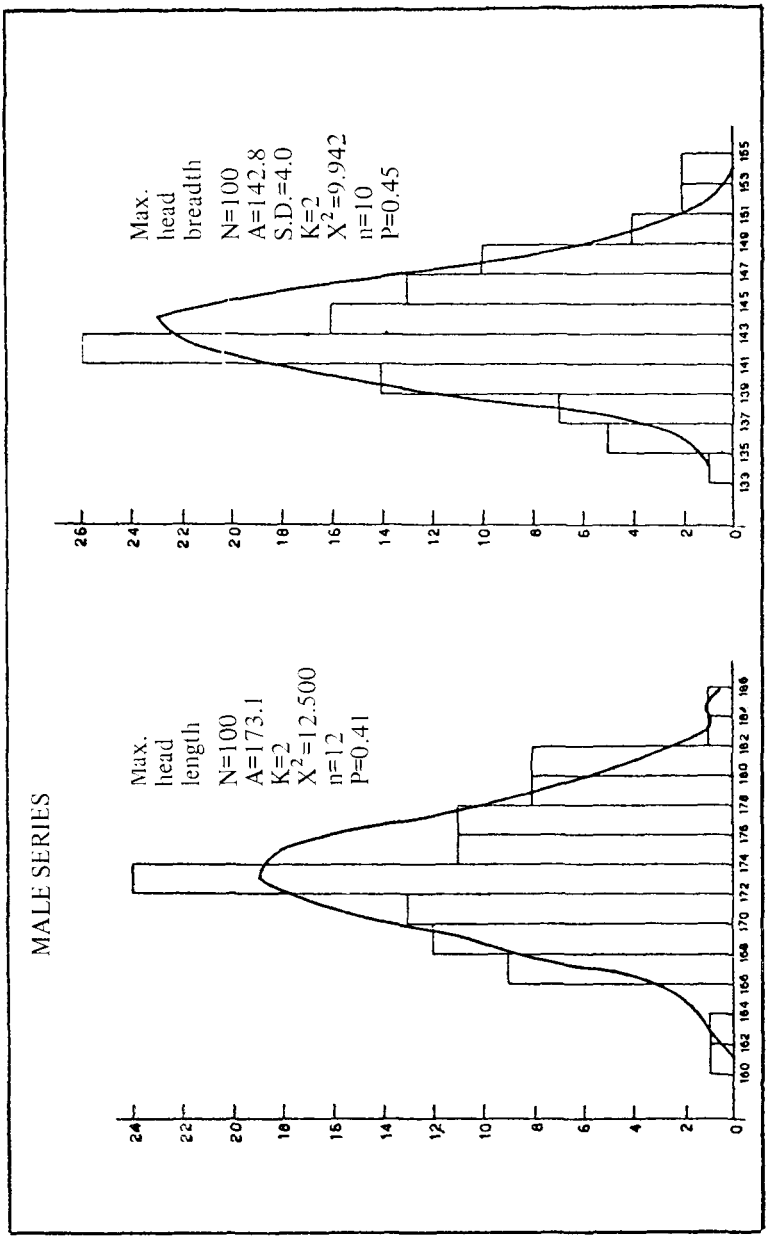

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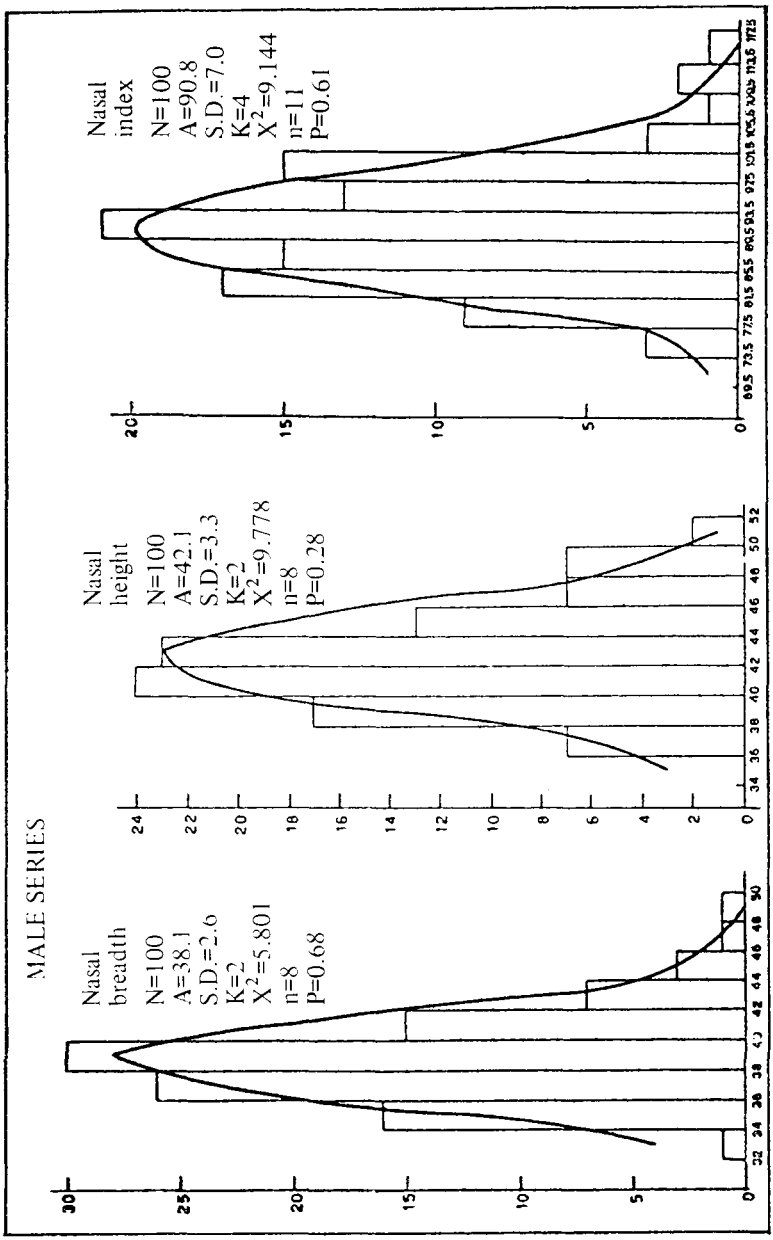

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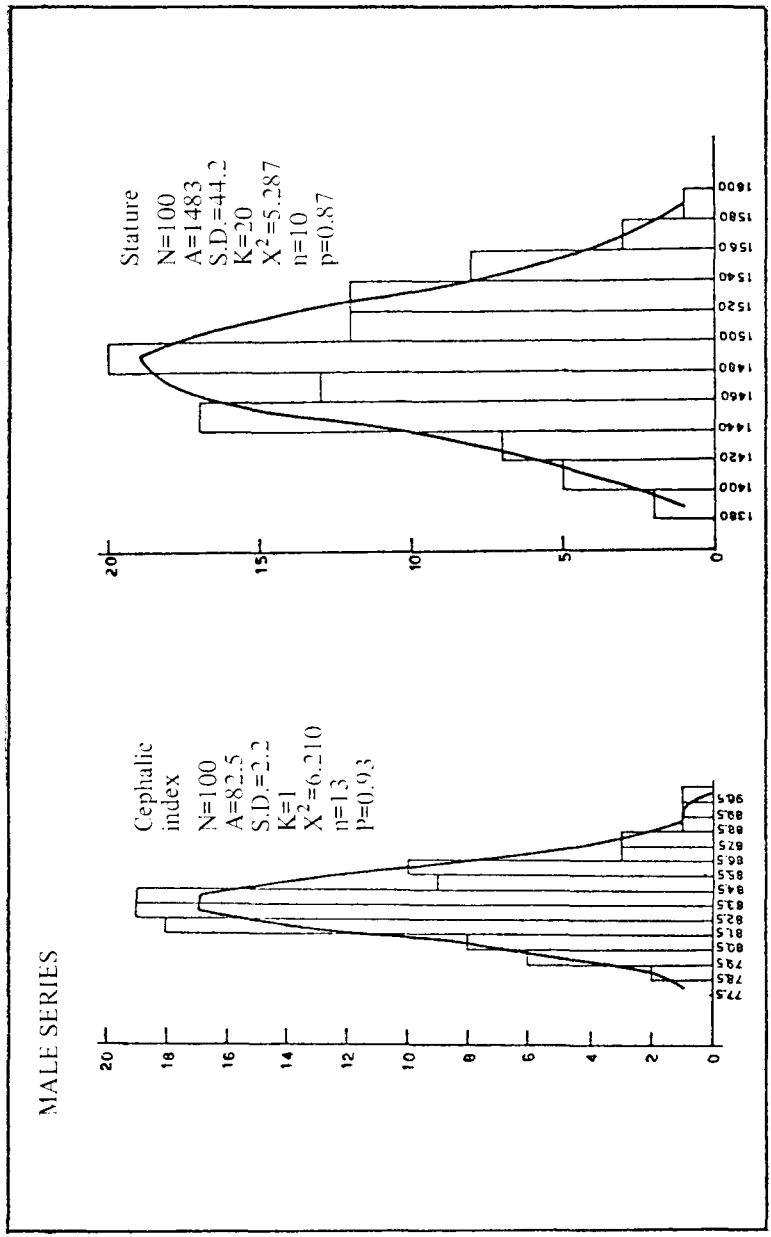

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there has been created an internal selective movement in the various tribes.

In fact, they actually lived very much isolated, with no mutual connection or relation, constituting strictly endogamous groups. Such a selection could therefore be ascribed to environmental influences and to factors of their social life.

I ascertained, then, the values of the inter-tribe variability, taking into consideration the seven essential characters already mentioned. Examining the figures of Table VIII we see that the mean difference (d) values are extremely small, often only a fraction of a millimetre, shown clearly in relative values.

I have also traced—for the seven essential characters—the frequency distribution curve for the male series, in order to analyse the degree of normality, through the Chi-Square test.

The values given by the Chi-Square test are highly satisfactory, as can be seen from the following figures:

Male series characters	Value of probability level for the obtained figures of the Chi-Square test
Cephalic index	0.93
Stature	0.87
Nasal breadth	0.68
Nasal index	0.61
Maximum head breadth	0.45
Maximum head length	0.41
Nasal height	0.28

As is known, the higher the value of the probability level (P) the more the actual frequency curve approaches the normal curve. The above figures show that this "approaching" is exceptionally close for the cephalic index, the stature, the nasal breadth and index. It is a little less good for the maximum head breadth and length.

The value of P for the nasal height is somewhat anomalous. But I mention Fisher's criterion for judgment: "When P's value remains within the limits of 0.20-0.90, there is no reason of doubt about the optimum approach to normality."

Now, comparing the tribe mean values with the total population means (by the so-called Sigma-test or Sigma-criterion[1]), we

[1] The probability that a given value belongs to a series. By convention it is assumed that the given value belongs to the series when it falls within the range of variation limited by $A \pm 3S.D.$, A being the arithematic mean.

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must admit that the inter-tribes' variability is minimal and that the results exclude an eventual selective movement in the tribes.

In fact, all the mean-values—112 in number—remain within the limits of A±1S.D. in comparison with the means of the whole population. There are some exceptions of slight importance.

1. For the Chariar tribe, the female value for nasal breadth (37.3) and nasal index (103.1) slightly overstep the variation-field of population A±1S.D.

2. For the Balawa, the male value for nasal index (83.1) falls at the limit of the variation-field of population A±1S.D.

3. For the Onge, the female value for nasal height (43.2) and nasal index (82.0) slightly exceed the variation-field of the population A±1S.D.

As I have already observed, the variations of tribe means in comparison with the population means (which I have indicated as d) are all negligible in whole figures (Table VIII), and such a fact is better appreciated when the values of d are turned into percentages of the means of population. I give these values in the Table IX.

TABLE IX

Percentage differences between two arithmetic means on the values of means of population

	Male	*Female*
Head — maximum length	0.04	0.32
maximum breadth	0.92	0.83
cephalic index	0.29	0.27
Nose — height	1.34	1.89
breadth	0.17	1.81
nasal index	1.05	0.04
Stature	0.26	0.42
— average	0.58	0.80

I have also measured the mean difference value with the t-test (Student's test), considering the tribes as single samples of a given population. To keep more close to Student's test, I have elaborated the data of the smallest tribes, i.e. those with N≦ 10.

The results which I give in Table X show that on the total of 56 values, only five are "significant" or "probably significant" (8.9 per cent.).

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TABLE X

Significant differences for some essential characters between means of four of the "friendly tribes" and the total population.

HEAD

	Maximum length			*Maximum breadth*			*Cephalic index*		
	n[1]	t[2]	P[3]	n	t	P	n	t	P
Chariar									
Male	6	0.325	0.74	6	0.984	0.33	6	1.852	0.19
Female	2	0.204	0.83	2	0.933	0.45	2	0.932	0.45
Juwai									
Male	7	1.748	0.17	7	0.588	0.59	7	1.321	0.23
Female	5	0.036	0.92	5	0.343	0.75	5	1.063	0.34
Kol									
Male	2	1.300	0.32	2	3.205	0.09	2	1.774	0.22
Female	1	8.400	0.06	1	7.600	0.09	1	0.323	0.80
Balawa									
Male	8	0.188	0.84	8	0.729	0.49	8	3.000	0.01
Female	6	3.402	0.01	6	1.238	0.27	6	0.476	0.65

NOSE

	Height			*Breadth*			*Nasal Index*		
	n	t	P	n	t	P	n	t	P
Chariar									
Male	6	0.057	0.96	6	1.231	0.27	6	0.270	0.80
Female	2	0.636	0.59	2	13.529	0.01	2	0.512	0.66
Juwai									
Male	7	0.455	0.66	7	3.000	0.02	7	0.674	0.52
Female	5	3.409	0.02	5	0.000	1.00	5	0.296	0.78
Kol									
Male	2	0.271	0.81	2	2.500	0.14	2	0.160	0.89
Female	1	0.432	0.74	1	3.200	0.20	1	0.261	0.84
Balawa									
Male	8	1.207	0.27	8	0.776	0.47	8	1.851	0.10
Female	6	0.759	0.47	6	0.143	0.89	6	0.191	0.85

STATURE

		n	t	P
Chariar	Male	6	0.169	0.87
	Female	2	0.089	0.94
Juwai	Male	7	0.063	0.95
	Female	5	0.033	0.98
Kol	Male	2	0.000	1.00
	Female	1	0.010	0.99
Balawa	Male	8	0.011	0.99
	Female	6	0.123	0.91

1 Degrees of Freedom
2 Student's test values
3 Probability level

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In order to dispel *ad abundantiam* the hypothesis of an eventual tribal selection in the whole of the population, there is another way in which I have tested the homogeneity of the tribes. Considering the tribes as single samples, I have compared their means (only the male series) successively in pairs for some essential characters.

The results, which I give in Table XI, show that all the mean-differences (13) are "not significant".

TABLE XI

Significance of the differences of male means between the tribes for some essential characters.

Tribes		*Means*		*Diff.*	n	t	P
A1	A2	A1	A2				
CEPHALIC INDEX							
Kede	Jere	82.6	81.5	1.1	43	1.369	0.18
Kede	Onge	82.6	83.0	0.4	45	0.485	0.63
Kede	Kol	82.6	83.6	1.0	17	0.542	0.60
Kede	Bea	82.6	82.9	0.3	29	0.287	0.78
Chariar	Onge	82.0	83.0	1.0	36	1.055	0.30
Chariar	Juwai	82.0	83.2	1.2	13	1.285	0.23
Chariar	Bea	82.0	82.9	0.9	20	0.851	0.40
NASAL INDEX							
Chariar	Jere	89.1	92.3	3.2	32	1.077	0.29
Balawa	Bea	83.1	88.1	5.0	22	1.810	0.09
Kol	Onge	86.5	85.3	1.0	32	0.207	0.84
STATURE							
Jere	Bojiyab	1475	1486	11	40	0.930	0.36
Juwai	Onge	1470	1496	26	37	1.435	0.17
Bea	Onge	1479	1496	17	44	1.176	0.25

It is convenient to mention, about all the tests, that the mathematical aspect of the assurance—which is summed up by the significance judgment—is only a statistical concept, exempt from assured certainty, and is based on probability values.

Therefore, the term "significant" is intended simply in the sense that it would be difficult to attribute the result to a random factor or coincidence, and that a difference between two values should be regarded as an actual one, in its most current meaning.

Consequently, a result found to be "not significant" expresses only the equivalent of the term "not proved". We have the same concept for the experimental error in trials, which is not intended as an error in the common current sense, but only as the unavoidable inaccuracy to which all experiments are subject.

I dealt also with a problem which is still in existence and which, in my opinion, is not at all a problem, and actually has

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no basis in fact. That is the differentiation of the population into northern and southern tribes, or—as it is still shown in standard books and lists of measurements—into Northern Andamans and Southern Andamans.

Such a problem was advanced towards the beginning of the century, particularly by ethnologists who deemed it possible to trace in cultural elements differences which they assumed implied racial sub-groups.

In my opinion, the division into two racial sub-groups is altogether arbitrary. There is no geographical determination for such a grouping, which could be formed in many ways; there are no somatic characteristics which in a morphological examination could imply differentiation; there are no measurements and biometrical elaborations which sustain such a thesis. I would point out that on this subject Professor Hutton wrote to me: "I entirely agree."

Nevertheless, I have elaborated the essential data given by Molesworth, following his own grouping of the various tribes, which was as follows:

Northern group	Southern group
Kede	Kol
Chariar	Juwai
Jere	Balawa
	Bojigyab
	Bea

In Table XII I give the results of my elaboration.

The value of all the differences which could be calculated (such as differences between the two sub-groups, between each sub-group and the total of population, and so on) is minimal and generally "not significant" even when turned into ratios, excepting the value of the nasal index of the females. But we know already that this index is of little diagnostic value and one having a great variability without racial meaning.

I have, in the end, studied the position of the Onge among the population, because they represent undoubtedly the last living remnants of the Andamanese. Besides, whereas before the explorations of Guha and Cipriani we had practically no measurements and control data about the Onge, we can now elaborate—as I have done—the measurements taken by those authors on a large number of Onge.

No doubt this tribe, isolated in the Little Andaman and free from external contacts, represents the most homogeneous Andamanese group. The Onge developed, therefore, a very strict group

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TABLE XII

Means (A), standard deviation (S.D.) and mean differences of the Northern and Southern groups of the "friendly tribes" measured by Molesworth.

HEAD

	No.	*Maximum length* A	S.D.	*Maximum breadth* A	S.D.	*Cephalic index* A	S.D.
Total measured							
Male	100	173.1	4.4	142.8	4.0	82.5	2.2
Female	100	165.6	4.5	136.4	4.4	82.4	2.1
Northern group							
Male	50	173.0	4.1	141.8	4.4	82.0	2.4
Female	50	165.2	4.1	135.3	3.1	81.9	2.0
Southern group							
Male	50	173.1	5.0	143.7	3.5	83.1	2.0
Female	50	166.0	4.6	137.4	3.3	82.8	2.2
(a) Male		0.1	0.9	1.5	0.9	1.1	0.4
Female		0.8	0.5	2.1	0.2	0.9	0.2
(b) Male		0.1	0.3	1.0	0.4	0.5	0.2
Female		0.4	0.4	1.1	1.3	0.5	0.1
(c) Male		0.0	0.6	0.9	0.5	0.6	0.2
Female		0.4	0.1	1.1	1.1	0.4	0.1

NOSE

	No.	*Height* A	S.D.	*Breadth* A	S.D.	*Nasal index* A	S.D.
Total measured							
Male	100	42.1	3.3	38.1	2.6	90.8	7.0
Female	100	37.8	3.3	34.7	2.1	92.5	9.0
Northern group							
Male	50	41.5	3.0	38.4	2.9	92.8	7.9
Female	50	36.9	2.6	34.8	1.8	94.7	7.3
Southern group							
Male	50	42.7	3.5	38.1	3.0	88.6	7.1
Female	50	38.7	3.6	35.5	2.8	90.2	10.7
(a) Male		1.2	0.5	0.3	0.1	4.2	0.8
Female		1.8	1.0	0.7	1.0	4.5	3.4
(b) Male		0.6	0.3	0.3	0.3	2.0	0.9
Female		0.9	0.7	0.1	0.3	2.2	1.7
(c) Male		0.6	0.2	0.0	0.4	2.2	0.1
Female		0.9	0.3	0.8	0.7	2.3	1.7

STATURE

		No.	A	S.D.
Total measured	Male	100	1483	44.2
	Female	100	1394	42.2
Northern group	Male	50	1486	45.1
	Female	50	1385	40.7
Southern group	Male	50	1482	38.4
	Female	50	1403	40.2
(a)	Male		4	6.7
	Female		18	0.5
(b)	Male		3	0.9
	Female		9	1.5
(c)	Male		1	5.8
	Female		9	2.0

(a) Mean differences between the two groups.
(b) Mean differences between the northern group and the total population.
(c) Mean differences between the southern group and the total population.

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TABLE XIII

	Onge	Bea	Bojigyab	Kede	Jere	Total Population
Maximum length of head	3.5	5.6	5.1	4.3	3.8	4.4
	100.0	160.0	146.0	123.0	109.0	126.0
Maximum breadth of head	2.8	4.0	3.1	4.6	4.2	4.0
	100.0	143.0	111.0	164.0	150.0	143.0
Cephalic index	1.6	2.6	1.7	3.1	2.1	2.2
	100.0	163.0	106.0	194.0	131.0	138.0
Nasal height	2.0	3.2	3.2	3.5	2.5	3.3
	100.0	160.0	160.0	175.0	125.0	165.0
Nasal breadth	1.1	2.5	2.3	3.0	2.6	2.6
	100.0	227.0	209.0	273.0	236.0	236.0
Nasal index	4.4	6.9	6.1	9.9	7.1	7.0
	100.0	106.0	108.0	112.0	109.0	103.0
Stature	30.0	45.4	27.0	44.1	40.9	44.2
	100.0	131.0	90.0	147.0	136.0	147.0

Only in the case of the stature is the S.D. of the Onge higher in comparison with the Bojigyab.

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endogamy which has contributed to their genetical homogeneity.

Observing the S.D. values for the Onge as indicated in Table VIII we must admit that they are all minimal, always lower than the values of the other tribes and even lower than the value of the population as a whole.

So that, comparing the S.D.s of the Onge with the value of the other tribes, which show $N > 10$, and the total population (male series only) I have obtained the figures indicated in Table XIII. In this table I indicated also the ratio-values of the S.D.'s differences, making 100 the Onge value.

I made a last elaboration, comparing biometrically the present Onge tribe as a sample with the total of the population as measured by Molesworth at the end of the last century. I deliberately ignored the fact that the Onge are an integral part of the Andamanese population, and then I tested the difference of the mean values to find if they were significant or not.

I hypothesised that the frequency distribution of the values of the population-complex represents a normal curve, or even very nearly normal (actually that is true), and I operated on the "null hypothesis". A null hypothesis is a specific assumption which provides a basis for us to assess the probability in the particular experimental situation; it is assumed that there are no other differences than those produced by chance from the average results predicted by the hypothesis.

Therefore, I formulated the hypothesis that all the mean values of the Onge are the same as those of the population-complex and that any deviations from such means have purely random values.

But actually the Onge values are different and therefore we must establish the degree of probability of obtaining means for the characters which diverge from the total population means of the same quantity of the d—the actual value of such difference of means for each character.

We must therefore obtain the probability P D for $D \geq d$. In Table XIV I give the results of this elaboration for four essential characters and the differences prove to be "not significant".

TABLE XIV

Significance of the differences between means of the male series of the Onge and the corresponding values of the total population for some essential characters.

	Total	*Onge*	*Diff.*	n^1	t^2	P^3
Head length	142.8	141.7	1.1	30	1.355	0.19
Cephalic index	82.5	83.0	0.5	30	1.163	0.26
Nasal breadth	38.1	38.5	0.4	30	0.806	0.43
Stature	1483.0	1496.0	13.0	30	1.559	0.14

[1] Degrees of freedom.
[2] Student's test values.
[3] Probability level.

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I think it is superfluous to insist on the subject, as I have proved *ad abundantiam*, that

1. There is no valid argument to differentiate the Andamanese into two groups—northern and southern;
2. The Onge form an integral part of the Andamanese population;
3. They are clearly homogeneous;
4. They do not show any biometrical differences from the rest of the Andamanese measured by Molesworth.

In Table XV I give the results of my calculations on the individual measurements taken: (a) by Molesworth and Portman on the so-called friendly tribes (200 aborigines, half males, half females); (b) by Man on about 90 aborigines of the so-called frendly tribes; and (c) by Guha (29 Onge), Mitra (6 Onge) and Cipriani (51 Onge) on the Onge of the Little Andaman.

In this table I have indicated measurements giving both Martin's numbers and Pearson's (and "Biometrika") anthropometric symbols (though these are really craniometric).

I would point out that there are several Martin's lists of numbers: there is a cephalometric list (in his *Lehrbuch*, 1957 edition, pp. 362 ff.), a craniometric list (*Lehrbuch*, pp. 453 ff.), and a list of numbers for body measurements (*Lehrbuch*, pp. 323 ff.).

It is well known that the perfect comparability of the anthropometric measurements and standardised landmarks is a myth. But I have compared the terms and symbols with the figures with the maximum caution.

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TABLE XV

Cephalic and somatic measurements of the Andamanese population, showing means (A) and standard deviation (S.D.). First line male, second line female in each case.

CEPHALOMETRY
Rectilinear measurements

No.	*Landmarks*	*Pearson's symbols (Biometrika)*		*Molesworth*[1] A	*Molesworth*[1] S.D.	*Guha*[2] A	*Guha*[2] S.D.	*Mitra*[3] A	*Cipriani*[4] A	*Cipriani*[4] S.D.
1	g-op	L	Maximum length	173.1	4.4	169.7	4.5	177.5	170.5	3.5
				165.6	4.5	165.8	3.9	165.7	163.6	2.8
3	eu-eu	B	Maximum breadth	142.8	4.0	139.3	4.0	150.5	141.7	2.8
				136.4	4.4	137.6	4.1	137.8	135.9	2.1
4	ft-ft	B'	Minimum frontal breadth	—	—	97.8	4.0	106.0	—	—
				—	—	98.1	3.3	98.3	—	—
6	zy-zy	J	Bizygomatic breadth	132.3	3.9	127.0	4.7	135.5	128.1	2.6
				126.0	3.8	122.2	4.7	127.0	120.8	1.9
8	go-go	gogo	Bigonial breadth	111.6	5.9	97.1	5.3	99.0	—	—
				104.4	5.0	88.8	4.1	89.0	—	—
9	en-en	DC	Interorbital breadth	—	—	30.3	3.3	32.5	—	—
				—	—	30.1	3.6	30.6	—	—
10(1)	ex-ex	—	External bi-orbital breadth	115.8	4.1	100.9	4.1	—	—	—
				111.3	4.3	99.9	4.0	—	—	—
13	al-al	NB	Nasal breadth	38.1	2.6	38.1	2.6	41.0	38.5	1.1
				34.7	2.1	35.2	2.9	35.8	35.3	1.3
14	ch-ch	—	Length of lips (mouth)	—	—	—	—	53.5	46.4	1.7
				—	—	—	—	—	42.7	2.2
15	t-v	H	Height of head	—	—	116.7	3.4	125.5	—	—
				—	—	112.8	2.4	120.8	—	—
18	n-gn	GH	Morfolog. facial height	—	—	106.0	5.0	109.0	103.1	2.6
				—	—	98.3	4.7	99.9	94.3	4.3

[1] 100 males and 100 females of "friendly tribes".
[2] 14 males and 15 females of Onge.
[3] 2 males and 4 females of Onge.
[4] 31 males and 20 females of Onge.

No.	*Landmarks*	*Pearson's symbols (Biometrika)*		*Molesworth* A	*Molesworth* S.D.	*Guha* A	*Guha* S.D.	*Mitra* A	*Cipriani* A	*Cipriani* S.D.
20	n-pr	G'H	Upper facial height	—	—	68.8	2.7	—	—	—
				—	—	65.0	3.2	—	—	—
21	n-sn	—	Nasal height	42.1	3.3	45.7	2.1	53.2	45.2	2.0
				37.8	3.3	43.0	2.9	46.5	43.2	1.5
22	sn-prn	—	Nasal septum (base) length	—	—	14.4	1.7	12.5	—	—
				—	—	11.8	1.7	13.0	—	—
25	ls-li	—	Height of lips	—	—	—	—	20.5	19.2	1.4
				—	—	—	—	—	16.1	1.3
29	sa-sba	—	Length of ear	—	—	—	—	60.5	—	—
				—	—	—	—	—	—	—
30	pra-pa	—	Breadth of ear	—	—	—	—	33.5	—	—
				—	—	—	—	—	—	—
			Curvilinear measurements							
10(2)	ex-ex	—	Bi-orbital arc	130.5	6.5	107.7	5.1	—	—	—
				125.7	4.9	106.2	4.3	—	—	—
45	—	GL[5]	Maxim. horizontal perimeter	—	—	496.2	13.6	521.0	506.6	10.5
				—	—	492.4	11.3	487.2	488.7	7.4
48	n-i	—	Sagittal arc	—	—	325.2	8.1	—	—	—
				—	—	315.6	24.9	—	—	—
49	t-t	T[6]	Transverse arc	—	—	327.0	9.8	335.0	—	—
				—	—	318.9	11.3	323.5	—	—

[5] Former. GLU.
[6] Former. *B*Q'.

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No.	*Landmarks*	*Pearson's symbols* (*Biometrika*)		*Indices*						
				Molesworth		*Guha*		*Mitra*	*Cipriani*	
				A	S.D.	A	S.D.	A	A	S.D.
	100(3/1)	100(B/L)	Cephalic	82.5	2.2	82.1	1.8	84.8	83.0	1.6
				82.4	2.1	83.0	2.0	83.2	82.8	1.6
	100(15/1)	100(H/L)	Length-height	—	—	68.6	1.8	—	—	—
				—	—	68.1	1.4	—	—	—
	100(15/3)	100(H/B)	Breadth-height	—	—	83.3	2.2	—	—	—
				—	—	82.1	1.9	—	—	—
	100(4/3)	100(B'/B)	Fronto-parietal	—	—	70.2	2.6	—	—	—
				—	—	71.3	1.6	—	—	—
	100(20/6)	100(G'H/J)	Upper facial	—	—	54.3	8.2	—	—	—
				—	—	53.2	1.2	—	—	—
	100(18/6)	100(GH/J)	Total facial	—	—	83.5	3.2	—	80.5	2.3
				—	—	80.5	4.3	—	77.6	2.4
	100(10(2) /10(1))	—	Orbito-nasal	112.8	5.5	106.8	3.9	—	—	—
		—		113.1	3.9	105.8	3.7	—	—	—
	100(13/21)	—	Nasal	90.8	7.0	83.6	7.3	77.1	85.3	4.4
				92.5	9.0	82.1	7.1	77.2	82.0	3.8
	100(22/13)	—	Nasal septum	—	—	37.9	4.7	—	—	—
				—	—	33.8	5.7	—	—	—
	100(6/3)	100(J/B)	Transv. cephalo-facial	—	—	91.2	3.9	—	—	—
				—	—	88.8	3.0	—	—	—
	100(18/15)	100(GH/H)	Vertical cephalo-facial	92.7	3.0	91.2	5.6	—	—	—
				92.6	2.5	87.1	4.6	—	—	—
	100(4/6)	100(B'/J)	Zygo-frontal	—	—	77.1	2.9	—	—	—
				—	—	80.3	2.2	—	—	—
	100(8/6)	100(gogo/J)	Zygo-gonial	84.4	4.2	76.5	3.4	—	—	—
				82.8	3.7	72.8	3.7	—	—	—

Trunk rectilinear measurements

Nos.			*Man*[1] A	*Cipriani*[2] A	S.D.
23	Sitting height	Male	—	779.0	12.3
		Female	—	732.0	13.4
28	Vertebral column length	Male	443.0	—	—
		Female	421.0	—	—
35	Bio-acromial diameter (a-a)	Male	—	323.4	7.5
		Female	—	291.2	5.5
40	Bi-iliac diameter (ic-ic)	Male	—	225.1	5.0
		Female	—	225.6	6.0

Trunk circumference measurements

61	Chest	Male	710.0	743.6	19.0
		Female	733.0	661.0	25.3
62	Waist	Male	688.0	—	—
		Female	692.0	—	—
63	Neck	Male	312.0	—	—
		Female	276.0	—	—
64	Pelvic	Male	812.0	—	—
		Female	859.0	—	—

[1] 48 males and 41 females of "friendly tribes".
[2] 31 males and 20 females of Onges.

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			Indices			
100(23/1)		Sitting height	Male	—	52.1	1.1
			Female	—	52.1	1.0
100(40/35)		Shoulder-hip	Male	—	70.1	1.5
			Female	—	77.5	2.7
100(61/1)		Thorax stature	Male	47.6	49.8	1.3
			Female	52.2	47.6	2.0
100/7		Ponderal or somatic mass	Male	23.1	26.3	1.5
1			Female	30.1	26.7	2.7
			Upper limb rectilinear measurements			
				A	A	S.D.
17	da-da	Maximum span	Male	—	152.3	36.0
			Female	—	140.2	25.0
45	a-da	Arm and forearm length (plus hand)	Male	648.0	—	—
			Female	626.0	—	—
46	a-sty	Arm and forearm length	Male	558.0	530.0	16.7
			Female	528.0	581.0	19.9
47	a-r	Arm length	Male	317.0	—	—
			Female	300.0	—	—

			Upper limb circumference measurements			
65	—	Arm	Male	244.9	238.9	8.9
			Female	241.0	227.5	12.0
65(1)	—	Biceps	Male	269.0	—	—
			Female	253.0	—	—
66	—	Forearm	Male	230.0	—	—
			Female	214.0	—	—
67	—	Wrist	Male	140.0	—	—
			Female	136.0	—	—
			Lower limb rectilinear measurements			
14	tro-	Trochanterion height	Male	—	798.1	20.0
			Female	—	730.0	16.7
55a+ 56a	is-sph	Thigh + leg length	Male	779.0	—	—
			Female	770.0	—	—
56a	ti-sph	Length of leg	Male	397.0	—	—
			Female	383.0	—	—
58	pye-ap	Length of foot	Male	236.0	—	—
			Female	211.0	—	—
			Lower limb circumference measurements			
68	—	Thigh c.	Male	466.0	—	—
			Female	491.0	—	—
69	—	Calf c.	Male	317.0	283.9	11.7
			Female	302.0	273.0	4.9
70	—	Ankle c.	Male	183.0	—	—
			Female	181.0	—	—

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Stature and weight

Authors		*Stature* Martin 1 (in m.m.)			*Weight* Martin 7 (in ks.)		
		No.	A	S.D.	No.	A	S.D.
Man	Male	40	1493	—	40	44.51	—
("friendly tribes")	Female	37	1403	—	37	42.30	—
Molesworth	Male	100	1483	44.2	100	43.60	—
("friendly tribes")	Female	100	1394	42.2	100	39.50	—
Von Eickstedt	Male	10	1469	—	—	—	—
("friendly tribes")	Female	12	1385	—	—	—	—
Von Eickstedt	Male	42	1481	—	—	—	—
(Onge)	Female	38	1384	—	—	—	—
Guha	Male	14	1483	37.6	—	—	—
(Onge)	Female	15	1379	41.3	—	—	—
Mitra	Male	2	1518	—	—	—	—
(Onge)	Female	4	1407	—	—	—	—
Cipriani	Male	31	1496	30.0	31	40.36	3.4
(Onge)	Female	20	1392	22.8	19	37.42	4.2

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Man and his Ambient in the Island of Sardinia

By CARLO MAXIA

The subject I am going to deal with in this paper is the human settling of the island of Sardinia from pre-historic to recent times and the influence which this exerted on the history of the Mediterranean civilisation over many thousands of years.

A unique series of megalithic monuments still bears witness to the original contribution of the Sardinians. These megaliths have withstood the action of men and time for three thousand years. There are also other factors which bear equally eloquent testimony to this contribution, such as the impressive sensation of vitality, in spite of the hostile natural surroundings, which seeks to transform men and things, bringing them into line with the imperious demands of a mechanical civilisation without losing the fascination of traditions and customs which are unique in Europe.

GEOLOGICAL ASPECTS

Together with Corsica, Sardinia formed an outstanding ridge, more than 290 miles long, arising from the bottom of the western Mediterranean which sometimes reaches a depth of 10,000 feet there.

The south-western part of Sardinia, corresponding to what is now the district around Iglesias, is one of the oldest lands of Europe, belonging to the Cambrian formation and formed of shales (clay, limestone and sandstone, variously crystalline). Other calcareous formations (Silurian and Devonian) which also belong to the pre-granite Palaeozoic series occur in other parts of the island—at Sarrabus, Gerrei, Barbagia, Silanus, the surroundings of Ozieri. The oldest natural caves in Europe are hollowed out in the limestone of the Iglesias district (I am thinking of St Barbara's cave where the walls are covered in baric crystals) and represent an important item in the speleological wealth of Sardinia which only now, through the efforts of the Sardinian Speleological Centre, are being brought to light and studied, revealing unusual aspects of great scientific interest from the morphological, bio-speleological and archaeological points of view.

The structure of Sardinia is granitic; the origin of Sardinian

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granite is linked to a series of deep geological upheavals which in the Carboniferous era gave rise to a Hercunian orogenetic cycle which resulted in Sardinia becoming a continental mass, the apex of which was reached with the Triassic system, an epoch during which the Palaeozoic mountains were already demolished and flattened.

The demolition action of the continental phase was followed in the Mesozoic era by a levelling caused discontinuously by the waves of the Jurassic seas. These formed an incomplete calcareous overlay which never succeeded in covering completely the Palaeozoic Sardinian massif. The "tacchi" or "toneri" formation near Barbagia and Ogliastra are the remains, after the demolition of this Jurassic calcareous-dolomitic covering, which spread from east to west over central Sardinia.

The whole of the Mediterranean region during the Tertiary period was an area of attrition between the African and Euro-Asiatic continental blocks; it felt the effects of all the great upheavals which led to the birth of the new mountain systems out of the Alpine orogenic cycle. The Sardinian and Corsican massif, making an unsurmountable barrier to movement, bore the full brunt of the great disturbances which resulted in the plastic deformation of the Mediterranean area, and was exposed to shocks to the ancient granite structure. Sardinia, which was covered by sea during the Miocene Age, was in particular exposed to all kinds of shocks and received a longitudinal fracture between the Asinara and Cagliari gulfs. It became a theatre of intense volcanic activity, which passed through periods of dormancy and eruption and may be considered to have been hardly extinct even in the prehistoric era.

The intense endogenic activity, the rapid Plio-Pleistocene rise of the Sardinian-Corsican massif and the subsidence of the western Mediterranean basin, was to lead as a final consequence of this great geological event to the making of an island out of Sardinia, to isolating it not only in the geographical sense but also in the biological one, with repercussions which affected future human settlement, both prehistoric and historic.

FAUNAL AND BOTANICAL ASPECTS

The entire question of the fauna of Sardinia constitutes one of the most complicated and controversial bio-geographical and zoological problems when comparisons are made with the fauna of distant continents. There are, for example, a number of reptiles, birds and even mammals, such as the mouflon (sheep),

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which only have more or less related representatives and which can only be found in parts of the Americas, Asia, Manchuria and the Antilles.

As regards flora, Sardinia also shows a certain degree of specialisation due to her isolation, notably in the wide development which the *Chamerops humilis*, the surviving remains of the ancient Tyrrhenide, shows in some sections of the western slopes (as in the Nurra).

ASPECTS OF THE OLDEST POPULATION

PALAEOLITHIC AND MESOLITHIC

In regard to the prehistoric periods of the Palaeolithic and Mesolithic there were still *Terrae incognitae* in the Mediterranean until compartively recent times and Sardinia was numbered among them, together with Corsica, Malta and Gozo.

The excavations I started in the natural grottos of the Nurra (Dasterru at Punta Giglio) in 1953, and in the Orosei Gulf (Ziu Santoru creek and Illune creek) in 1955, with the co-operation of archaeologists and paleontologists, promised to fill a gap in the map of the prehistoric Mediterranean and the panorama of the cultural successions. I remember that in a palaeo-anthropological expedition for this purpose on the coast of Cala Conone in the Orosei Gulf, Blanc and I discovered two overlying "hearths" containing, with numerous fragments of burned coal and bone, only the remains of wild fauna without any traces of domesticated animals or ceramics. This certainly dates back to a stage, still not clearly determined, of the last glacial period.

This discovery has carried the oldest prehistory of the island back several thousands of years, for until then it was held to date only to the Neolithic, even though we still do not know the cultural type (Mousterian) and the somatic form (Neanderthal) of the earliest conquerors of the free space in Sardinia; probably they came from the Tuscan archipelago, a part of which, during the last glacial period when the sea was 310 feet lower, formed a peninsula jutting out towards the Sardinian and Corsican coasts.

In excavations carried out in 1953 in the Dasterru grotto at Punta Giglio, I succeeded in finding remains of human skeletons covered with heavy calcareous concretions, sometimes to a depth of 14 inches. Among the cultural elements brought to light which probably date back to the Mesolithic, there were calcite microliths and a small piece of stalactite, retouched so as to take on an obvious anthroponomic form.

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On the basis of solely morphological data—for the most part only skeletons—it is difficult to say what was the origin of the Neolithic Sardinian population. All the same, as a result of my observations on a wide range of material (St Elia and San Bartolomeo grottos), these elements have proved to be so typically Euro-African* on account of the shape of the skull in the great majority of cases that they cannot be underestimated by the scholars who seek to analyse the racial relations of this population with the others of the Mediterranean during the period.

Furthermore, in 1955 I found confirmation of this, having come into possession of some forty skeletons which came to light during the demolition work on a cave near Alghero ("de lu maccioni" grotto) which was necessary for the construction of the Alghero-Cala Bona road.

The study of this Neolithic skeletal material has enabled me to confirm previous findings and to make other interesting observations on which I have not the time to dwell here.

In 1954 I discovered other important Neolithic settlements in the Grotta Verde at Capo Caccia and in the Grotta di Monte Majore near Thiesi. In 1956 I found in the Nuoro district at Monte Albo, in the "Conca 'e Craba" Grotto, at more than 3280 feet, the earliest signs of settlement brought to light until then in Sardinia.

Also from the Neolithic period, dating back about 5000 years, was a discovery I made in 1958 in the Grottone della Mandria on Tavolara island during an exploration of the island's caves which was undertaken under the auspices of the Sardinian Speleological Centre. Alongside Tavolara island is the little island of Molara where Pope Pontianus, condemned *ad metalla* in Sardinia in 237, died of hunger and malaria.

The material found in the stalagmite floor of the Grottone della Mandria consisted of remains of molluscs and mammals to be attributed to the *Prolagus Sardus*, a Lagomide or tailless hare, now extinct, which was found in Corsica and Sardinia at the period of the third faunal migration which occurred during Neolithic times on account of the arrival of men accompanied by domesticated animals.

The fact that the Neolithics came to Sardinia directly from Africa may be taken as certain; furthermore it is probable that some came from Spain across the Balearics, as the findings at Alghero witness, and also from Corsica, as is shown by the Tavolara excavations.

*Outside Italy this type is usually referred to as Mediterranean.—EDITOR.

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From the study of the skeletal remains of the Proto-Sardinians (especially of Capo di Sotto) I confirmed the great homogeneity of the insular, Euro-African population from Neolithic times, in spite of the Euro-Asiatic infiltration of brachycephalics which began in, and continued throughout, the Bronze Age.

The great majority of the proto-Sardinians were dark, dolichocephalic and had a good cranial capacity. During the Nuraghic period they were of medium stature—males 5ft. 4½in., females 5ft. 1in.—with values which the present day Sardinians have not yet attained in spite of the height increase of the last fifty years as a result of the improvement in the standard of living. The proto-Sardinians, builders of the nuraghi (a sort of ground tower), must evidently have possessed considerable flocks and must have been immune to various nosological conditions which affect bodily growth as, for example, malaria which either had not appeared in the island or was less widespread than during some other periods of history.

With the discovery of the copper deposits in the Sardinian subsoil in the middle of the second millennium B.C., a new period of original civilisation began in the island, the so-called Nuraghic on account of the characteristic fortress structures called nuraghi.

Many documents lead us to believe that this civilisation had trade and cultural relations with the Minoan, Mycenaean, Etruscan, and, altogether, with the Italic civilisations of the Bronze and the beginning of the Iron Age. During that latter period the Nuraghic civilisation disappeared, its vital impulse having been exhausted first by the Punic domination and finally crushed by the violence of the Romans, who pursued the last survivors savagely in three campaigns (B.C. 177-176, B.C. 126-125, B.C. 115-112) until the last defenders took refuge in the impenetrable mountains of the central region called by the Romans "Barbaria" (from which stems the toponym Barbegie: of Seulo, Belvì and Ollolai).

From the ninth century B.C. the western Mediterranean coast (Africa, Iberia, Sardinia and the smaller islands) was dotted with true Phoenician colonies or commercial works, such as warehouses, which served as supply bases for the Sidonian and Tyrian ships in the long voyage beyond the Pillars of Hercules. At the end of the sixth century, one of the African Phoenician colonies which had risen to considerable political and military power succeeded in uniting all the others in a single political group, the "Kart-hadasht", or new metropolis, called Carthage by the Romans.

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In Sardinia, Carthage built up the coastal depôts founded by the Phoenicians, such as Nora, Bithia, Karalis, Tharros, Sulcis and Cornus, into industrious towns. For three hundred years the proto-Sardinians of the coast and plain were influenced by the Punic civilisation; they assimilated it and for a long time it remained the substratum of culture, even after the fall of Carthage. During this period, until the Romans had replaced the Carthaginians between the First and Second Punic wars (B.C. 238), the Nuraghic proto-Sardinians in the interior remained practically independent, but definitely cut off from any outside relations which were not Punic.

The most frequently found form of nuraghe consists of a conical tower built with large stones, superimposed without mortar to cement them, with a large interior covered with a false dome formed of rings of stones which gradually become smaller and smaller (the tholobate vault). The entrance is usually through a door on ground level with a corridor equipped with cubicles for the guard. These nuraghi, which are actually fortresses, quite often appear to have been enlarged—during a period which appears to go back to the Punic invasions of the islands soon after the foundation of Carthage at the end of the ninth century B.C.—both as regards the height (to two or three floors, up to 115 feet in height) and also in area, with large blocks of Megalithic structure surrounding the base of the original tower. Some have two and sometimes three fortified rings equipped with towers with loop-holes in the sides. Typical examples of the nuraghi are to be found at Abbasanta (Losa), Paulilatino (Lugherras), S. Vero Milis (S'Uraki), Domusnovas (Dom'e S'Orcu), Orroli (Orrubiu), Torralba (S. Antine) and at Barumini (Nuraxi). These fortresses, within sight of each other, had grouped around them the huts of the Nuraghic villages (as for example the Palmavera nuraghe at Alghero, Loelle of Buddusò, Serrucci near Gonnesa, Surbale near Teti, Arvir near Cala Gonone, and the Nuraxi of Barumini).

The nuraghi, which were usually built with stone found locally (calcareous, basalt, trachyte, granite), were also camouflaged and hidden by a dense vegetation which has since been destroyed by the deforestation of vast areas of oak, mainly during the last two centuries. This has changed very considerably the scenery of previous times which, as it rendered the movement of large bodies of soldiers difficult, lent itself to guerrilla warfare and ambushes. The nuraghi were situated at strategic points on roads, fords and passes, on the rims of the basalt plateaux (giare), and along the shore, so that all the Sardinian territory was watched and defended against the foreign invader coming across the water.

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For hundreds of years from the eighth century B.C. the Nuraghic proto-Sardinians, the Balari, and the Aeolians or Ilienses of the Greco-Roman literary traditions, provided a vigorous resistance to the Carthaginians who intended penetrating to the interior for the mineral assets of the island. But this resistance could not continue to be effective for very long because the proto-Sardinians were divided into numerous tribes which were not united in a confederation and were jealous of their independence; each of their chiefs had his own nuraghe as in the Middle Ages, and in certain respects there is a resemblance to this period when each feudal lord had his own castle.

From the sixth century B.C. the proto-Sardinians, having lost the Campidani plains, were reduced ever more to the interior until they were occupying the mountainous central area outside the pale of trade and culture. As a consequence they did not yield to Christianity until the seventh century A.D., when it was brought to them by St Gregory the Great.

Over a period of thirteen to fifteen centuries, innumerable nuraghi were built by the proto-Sardinians—from 6500 to 8000 according to the calculation of different writers—many of which have been saved from destruction by man (the Carthaginians and the Romans confined themselves to demolishing the upper parts to avoid them being used against them again), and the ravages of time, testifying by their power to an ancient Mediterranean civilisation whose development was stopped by collision with the stronger Phoenician-Punic thalassocracy.

The Nuraghic proto-Sardinians, who left us their Megalithic documents in the nuraghi, the "tombs of the giants", and the temples (with hypethral cells and deep cells), were mute as regards written documents and so almost nothing is known of their language or of the tongues spoken by the aborigines of the pre-Nuraghic, Nuraghic, or the iron ages.

The proud inhabitants of the Barbagie were the last to know this speech which, in the seventh century A.D. with their conversion to Christianity, they repudiated along with paganism in favour of Latin, but which has preserved here an archaic stratum in the Sardinian speech.

Certain resemblances have been detected in Sardinian toponyms to Iberic ones (and Basque) and Libyan, and this also applies to certain morphological factors, terminations and presumed prefixes and suffixes. However, as Wagner says, although counting this discovery as among the finest in linguistic science, it has not been sufficient to unveil the mystery of the Sardinian sphinx.

We can only advance hypotheses about this "illiteracy" which was perhaps maintained by the chiefs and priests for reasons

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connected with their magic, or perhaps their safety, and what was to be passed on was only entrusted to initiates, and then exclusively orally.

Another surprising thing is the absolute lack of statues and wall drawings from the Nuraghic civilisation. One explanation might be found in the fact that all the activities of the Nuraghics were concentrated during the truces of their domestic feuds, in a strenuous defence against invaders who overtook the proto-Sardinian civilisation at a crucial point in its development before it could blossom out into grandiose forms of art, exalting the joys of life, love and victory. Statues of any size would also have easily attracted the attention of enemies and would probably have been destroyed before they were finished. In any case, life for the Nuraghs was a continual state of fighting and anxiety.

The kind of construction which they employed and which was without cement did not lend itself to wall paintings which up till now have not been found in Sardinia—not even in the grottoes as did Magdalenian man with stupendous hunting scenes, with magic significance in caves in Spain and France.

One picture of Sardinian civilisation is, however, to be found in an interesting and unique series of bronze figurines (after the fifteenth century) made by the indigenous craftsmen, creators of an epichoric Sardinian plastic art, who evidently had been able to accomplish this work in between the times that they were forging tools and arms, indispensable for their survival.

This series of Sardinian statuettes, in addition to the fact that a great many of them have a votive cultural character, were very evidently widely distributed and deeply believed in by the proto-Sardinians, having a significance as protective or magic ornaments. The proto-Sardinians worshipped natural elements, without transfiguring them into human personalities; in addition to adoration of stones and trees there was a particularly marked devotion to water on account of its magic properties, its metaphysical character and its therapeutic qualities. In this connection I feel that some of the Nuraghic bronzes must have an importance in relation to the history of medicine, since the artists have represented individuals asking for relief from some illness which is afflicting them or thanking the divinity for recovery.

All the social classes of the Nuraghic civilisation are represented in the bronze statuettes—the military, the priests and the plebeians.

In conclusion, from what has remained of the structures (fortresses, temples and tombs) and the series of bronzes of the Nuraghic people, a vivid picture emerges even today of a proud and taciturn pastoral people who, more than three thousand five

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hundred years ago, expressed their characteristic civilisation in the western Mediterranean, establishing important trade and cultural contacts with the peoples along its shores as far as its eastern end.

HISTORICAL PERIOD

As I have mentioned Sardinia, except for the centre, was in great part Punicised during the Carthaginian domination. It is only now that the excavations being carried on by the superintendent of antiquities of the province of Cagliari, at Nora, Bithia, Tharros and Sulcis are bringing to light unusual aspects of the Carthaginian civilisation in the island which appear to be extremely different from those handed down by the Roman and Greek writers, who were evidently interested in stressing, with a view to political propaganda, impelled by their intransigent nationalism, their worst characteristics.

Even the Romans did not succeed in penetrating into the interior of the island; they brought the ferment of their civilisation particularly to the surroundings of Cagliari and to Turris Libisonia (Porto Torres) and in general to the plain along the coast. The interior, restricting the conquerors' forces to the strategic roads, only absorbed the Roman culture and language to a very small degree.

In all the western territory of the Roman world there were only ever two ethnic groups with a tremendous primordial strength and perhaps a common origin who withstood complete Latinisation: the Sardinians, entrenched in the mountain regions of the Gennargentu massif, and the Basques in their rocky strongholds on the western slopes of the Pyrenees.

With the fall of the Roman Empire, Sardinia came under the yoke of the Vandals in 455 and for eighty years was a part of their North African kingdom. The Vandals, like the Romans and all the other conquerors, used Sardinia as a place of exile, sending the Mauritanians to Sulcis, where their descendants have retained the name of Maureddos (Maurellos), and have distinct habits and customs, partly different from the other Sardinians.

But the exiling of a large number of Catholic bishops and priests from North Africa reacted to the benefit of the island on account of the resulting spread of Christianity. We must remember in this connection that the remains of St Augustine found a safe refuge at Cagliari until they were finally taken to the church of Ciel d'Auro at Pavia.

When the domination of the Vandals ended in 534, Sardinia was occupied by the Byzantines, thus being again joined to the

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Roman Empire, but from the point of view of administration, linked to the African hexarchy. Having escaped from the domination of the Goths, Langobards and Franks after North Africa fell into the hands of the Arabs, Sardinia was exposed to continuous raids by the Saracens, who were driven back by the Sardinians without much help from the Byzantines who were occupied elsewhere.

Towards the ninth century, Sardinia was ready for effective independence. It was achieved through the provinces, first under the nominal jurisdiction of the Empire and then completely free of interference on the part of the Byzantines. At first there was only one department or province, Cagliari; soon after this was divided into four, Cagliari, Arborea, Torres and Gallura.

At the beginning of the second millennium the Arabs made a last effort to conquer Sardinia completely but the republics of Genoa and Pisa, interested in having safe bases in the island for their spice trade to the Middle East, ordered out their powerful fleets which destroyed that of Mugahid, who had established himself there.

From then on the two maritime republics had a considerable influence on Sardinian history, culture and development; Genoa established itself in the northern part of the island and Pisa in the Castello di Cagliari and its province.

Thus the links which Sardinia contracted with the Italian mainland, the cultural flow from which attracted the Sardinians, were to be interrupted by the decision of Pope Boniface VIII to appoint James II of Aragon grand admiral and captain general of the Church in 1297, investing him with the rank of King of Sardinia and Corsica.

The occupation of Aragon began in 1322, but the Catalans only succeeded in coming into full possession of the island on 19th May 1478 on account of the bitter oppostion of the Sardinians who wanted to maintain their independence.

With the union of the crowns of Aragon and Castille, Sardinia became a Spanish possession until, under the Treaty of Utrecht, it passed to Austria who, in 1718, granted it to Vittorio Amedeo of Savoy in return for Sicily.

As a result of the different intensity and nature of the migrations and subsequent cross-breeding, the population of Sardinia has by no means the same homogeneity in its northern part (Capo di Sopra) as in the central and southern parts from the Gennargentu massif to the Campidani (Capo di Sotto).

Among these migrations and resultant mixings the greatest historical importance attaches to the Punic and Roman dominations, as is shown by the agricultural and demographic develop-

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ments which resulted and brought economic well-being. In the last two thousand years subsequent to these events the migratory flow has had little importance for the greater part of the districts, because it has only touched the towns (most of all Cagliari) and the limited areas surrounding them has had little opportunity to spread into the interior.

In addition to the Spaniards, who came to Sardinia during the Aragon-Catalan rule (particularly in the fourteenth and fifteenth centuries) to replace parts of the population wiped out by war, pestilence, famine and internecine struggles in some hundreds of abandoned hamlets, we must remember the following visitors: the Moors from North Africa, who were deported by Genseric, King of the Vandals (around about 450); the Catalans to Alghero (1354); the Ligurians from Tabarca, a small island near Crumiria, who founded Carloforte on the Isle of S. Pietro (1737); the Piedmontese who settled in S. Antioco, Calasetta and La Maddalena at the end of the eighteenth century; the fishermen from Torre del Greco and Ponza in Campania, who settled in different coastal points on the east and west in the nineteenth century; the Venetians, who reclaimed the Oristanese district and founded Mussolinia, now Arborea (1928); the Sicilians, who with other miners from all parts of Italy set up the large town of Carbonia in the Sulcis with more than 35,000 inhabitants (1936); and others from all the way down to the Venezia Giulia who as refugees have settled in the Fertilia area (1947) near Alghero.

Because of both pre-historic and historic events, through endogamy and isolation, the Sardinian population has a special composition of relationship and its own customs and habits. For these reasons, despite the apparent homogeneity of the Sardinians, they can be divided into two branches: a northern, and a central-southern (which I believe are *Homo mediterraneus sardus*, a variety of *Homo mediterraneus*), among which can be differentiated a certain number of groups in each of which the individuals composing it present a certain number of similar hereditary (genotypical) and environmental (paratypical) characteristics.

The anthropological and social picture of the Sardinian population therefore shows special characteristics which differentiated it from the other Mediterranean groups in particular, and from the rest of the Europeans.

Some of these characteristics are undoubtedly linked to hereditary factors (frequent incidence of congenital blue spots, low incidence of twin births, blood groups without group CW, as among the Basques, mimetic muscles that appear reduced. Others, however, could depend on the incidence of environmental and hereditary factors (dolichocephaly, the highest among the

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Mediterranean population, hemopoiesis with special alterations, reduced somatic growth) and on the environment (like the professional compostion and the degree of education).

EPILOGUE

In concluding this summary, no one can deny that the Sardinian strain, strong and rich in potential energy which so far has only been partly revealed, has been influenced by the unfortunate environmental conditions in which individuals have found themselves — individuals born with characters no different than those of the rest of Italy. The largely mountainous surroundings, with poor vegetation on account of the frequent droughts; the insane destruction of the forests and the lack of manpower; the diet which is still too frugal or outright poor; the accompanying unhygienic conditions of many of the dwellings; but above all, the two devastating scourges which until a few years ago were the worst burdens of Sardinia (malaria and tuberculosis accompanied by another minor but no less feared and dangerous disease, goitre, also widespread throughout the island) and which have for 25 centuries worked their injurious influence on the growth of the inhabitants. These environmental influences, which are repeated in successive individuals, acting always in the same direction, have induced variations, even changing the phenotype, but, for all that leaving the genotype completely unaltered and because of which are not hereditary.

If the outstanding qualities of this racial group have not been able to come to the forefront on account of a long series of political, social, economical and nosological adversities which continued through many centuries from the time when the Punic thalassocracy conquered the proto-Sardinians (the builders of the nuraghi), it does not mean that they should be considered as not existing.

The victory over malaria in Sardinia, the repercussions and effects of which will be able to be seen clearly in a few generations, will first of all lead to an improvement in somatic growth and psychic possibilities which will give this population the opportunity fully to use the potential energy with which they have been gifted as a race, solidly and harmoniously in the somato-psychic whole.

The new regional system also, which has been tried out in the island for more than a decade, is working to promote a rapid rebirth of Sardinia through a series of measures and plans adapted to the special economic, agricultural and social conditions.

The land regenerated by large-scale reclamation works, after collecting the vitally necessary water in impounding areas behind

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huge dams, will finally recompense a population attached to this particular piece of earth which has been like a cruel stepmother to them—a population which has seemed benumbed by a continuous habit of impoverished and archaic life. The suitable inclusion of other Italian workers in the already thousands of years old inbred Sardinian stock will bring new initiative and new blood and should give the benefit to be derived from the flourishing of the characteristics of heterosis. Above all, there will occur the social catalysis of the potential energies of the Sardinian strain, which until now has not been synchronised with the other Mediterranean stocks, which have been able to impose a more rapid pace on Mediterranean civilisation.

IMPORTANT REPRINT

Practical Considerations which are Fundamental in Bantu Affairs in Rhodesia and for an Understanding of Negroid-Caucasoid Problems Generally

by R. GAYRE OF GAYRE

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Some Further Notes on the Lemba

A visit to the Mwenye, Belingwe District, Rhodesia[1]

By R. GAYRE OF GAYRE

After spending a day at the Great Zimbabwe Ruins Hotel in discussions with the district commissioners under the chairmanship of their Provincial Commissioner, Mr N. A. Hunt, I left for Belingwe accompanied by Mr A. B. N. Beale, Regional Officer for Midlands and Victoria Provinces at Belingwe. There Mr George Latt, the District Commissioner, joined us and we travelled to Chief Mposi's country of the Mwenye Lemba where there had been assembled a meeting of the Chief and his counsellors and headmen.

This group of Lemba is that to which the Lemba of Vendaland, in South Africa, look as their tribal relatives. It is the only Lemba group which has a chief, and this fact that there is a Chief of the Lembas in Rhodesia is also known to the Vendaland Lembas, although they themselves follow the Chief of the Vendas.

Here the Mwenye—in contrast to the Lemba in Vendaland—live at a much lower elevation; instead of being on high ground in a hilly region they are to be found on the low veldt.

The general impression given by this group of about two dozen leading Lembas was that they were less typical of the type which one would expect to find, judging by their history and the appearance of the Vendaland Lemba. On cross-examining them it became clear that they were heavily infiltrated with Karanga blood, and this would account for a greater degree in them of typical Bantu, and so Negroid, blood than in their South African relatives.

Nevertheless there were, for all that, perceptible indications in some of them of Eastern Mediterranean Caucasoid features. A few were decidedly lighter-skinned. A number had thin lips and nostrils and, again, the aquiline nose was apparent, in some cases combined with a narrow face, and features which are reminiscent of Semitic (Arab) type of countenance. They admitted that if they saw a Bantu with an aquiline nose they would conclude he was a Lemba. There was also some baldness which tends to be a Caucasoid condition more than it is a Negroid one.

As elsewhere in Africa missionary influence has grafted on to their origins Biblical antecedents, and so, at first, the ready answer is that they came from Egypt from across the Red Sea which is,

[1] In August, 1968.

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of course, a contradiction of fact in that Egypt is on the African side of that sea. However, it was convenient to use the term Egypt to mean their original home. When being asked about this "Egypt" whence they came, and how they came from it, they provided traditions consistent with the information already received from the Vendaland Lembas. They said they came from "Egypt" by way of the sea through Portuguese East Africa, and they mentioned such places as Sena and Sofola (which was the Arab town there) as places on the route of migration.

They held that they were given land by the Mambo. However, since their knowledge of the chiefly descent goes back only seven generations, it is likely that "Mambo" is merely a convenient figure to produce for some great ruler of ancient times, in much the same way as "Egypt" is a convenient description of their overseas homeland from which the Lemba element which has the Caucasoid traits was derived.

This conclusion is borne out when we remember that they claim that the Monomotapa and the Mambo were both Rozwis. This is true enough for the latter but not for the former who lived before the Rozwis came into existence. If we are correct the Rozwis are a cross between the Monomotapa, Karanga, and such people as the original Venda and Lemba who were some kind of cross-breeds with Caucasoid origins.

Chief Mposi said that the Lemba went south very early and that they were responsible for starting the copper-mining at Messina, on the Limpopo, in South Africa. This was, incidentally, also the view of the Vendaland Lemba. He confirmed that like the latter the Mwenye Lemba were originally workers in copper (especially in making bangles) as well as traders, but that they had ceased these activities. This could quite well be accounted for through the steady Karanga-Rozwi crossing which they have suffered.

Their laws of eating were still the same as those of their fellow tribesmen in Vendaland. They do not eat pork, rabbit, hare or scaleless fish, and they bleed their animals to death in the *Kosher* method of killing. In this they are quite distinct from the Karanga who surround them. They also practise circumcision. While knowing, like the Vendaland Lemba, that their women are Lemba—even if originally they derived their womenfolk from the Karanga —they do not treat them in custom and tribal law as truly Lemba. It will be recalled that the Vendaland Lemba, of whom we have written previously, accounted for this attitude by saying that they were formerly White men but their original women were Black.

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The following are personal names which they say are peculiar to the Lemba and do not occur among the surrounding Karanga, whose language they speak: Mazinganye, Nevanji, Nangani, Gijimisa, Maicotore and Muzezewa.

They bury their dead on the right side with the feet to the north and faces to the east, and they said that this was because that was the direction of the land (at the coast) from whence they came.

In connection with their migration to Messina they say they were driven south by the Swazi invaders of Rhodesia. This may well be the case. The Vendaland Lemba, however, amplified this account by saying that these two peoples, Venda and Lemba, now in Vendaland, had been driven south, and that it was the Lemba women who carried the drums of the Venda chiefs to commemorate the fact that it was the Lemba who led the way *because they knew the routes as they had traded and worked the copper before these events occurred.*

According to this meeting, when the Swazis returned the Lemba moved north to their own country again leaving behind those who were to become the Vendaland Lemba.

It will be seen that the tradition and physical types of these two Lemba groups confirm each other, and make it inescapable that we are dealing with people of a Mulatto origin who, on their male ancestral side, were originally Arabs (probably pre-Islamic but of Jewish religion as we have already suggested elsewhere) who were intruders from the coast to the Zimbabwe region, and who retained their metallurgical and trading interests until quite late, just as they still retain essential parts of the Mosaic law of eating and killing.

CORRIGENDUM

In Vol. X, No. 3, on Page 129, line 9: for "was presented to", read "was presented with".

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Book Reviews

TWO WORLDS, NOT ONE: Race and Civilization

By Géryke Young. Jaguar Books, London, 1969. Pp. 144. Price 12s.

Few would disagree with the general proposition that all civilizations are the products of race and environment (although, be it said, Arnold J. Toynbee, the historian, likes to add to this his somewhat mystical concept of "challenge and response") and that all civilizations, as variously reflected today in national social disciplines and cultural achievements could be examined and compared in an ethnological context. But is it possible to conceive the whole of mankind as being basically divided into two psychological categories only?

Without bringing in the evolutionary aspects of racial and national origins, the thesis presented in the essay under review is that mankind could be regarded as being in two camps, East and West, separated by a fundamental dichotomy in consciousness or sense of reality not readily susceptible to environmental influence or change. In the Eastern camp are grouped the Mongoloids and Indics, the Negroids and also to a lesser extent the Hamites and Semites, all characterised by nature with an inwardness of thought entirely subjective, a comprehensive or universal "withinness" as it were. Contrariwise, men in the Western camp, by instinct and intuition, look outward from the ego at things essentially extrinsic and objective.

The supposition that mankind is inherently divided into Subjectives and Objectives is, of course, an over-simplification of an underlying reality, and one that really cannot be sustained on strictly scientific grounds. Nor would I put Negroes with Chinese and East Indians and Jews in the same category of Subjectives.

However, the thesis is very ingeniously conceived and certainly deserves the attention of all students interested in racial matters.

Using a form of dialectics perhaps more appropriate to philosophy than to science, it is contended that Western man in his ideal concept of a "unitary mankind" or a "single world under an impersonal rational order" is harbouring a delusion, since Eastern man by his innate nature could never be fitted into such a global scheme on equal terms. This has supreme significance in connexion with problems of assimilation which arise when men with the Eastern mentality drift by migration into the domains of the Western men and are expected to conform to Western cultural imperatives.

The author brings to bear on the theme a lively and subtle mind informed by considerable experience in the Far East and later in the Middle East.

This book is recommended reading for all in authority who are concerned with the social and political aspects of racial relationships where attempts are made, as in Great Britain and America, to mix in the same community people of basically dissimilar casts of mind.

H. B. I.

NATIONAL IDEOLOGY OR SCIENCE?: Race Under Discussion

With his publication *Race—A Problem for Us Also!* (Hamburg, 1969), Jurgen Rieger has grasped a red hot poker. That takes courage. For, in the political sphere, race is taboo -a reaction to the popular outcry

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between 1933 and 1945, a reaction which is certainly understandable, if at the same time irrational and unhappy in its results. For that very reason, however, one cannot afford today to express an opinion about this complex question lightly and without scientific knowledge.

What scientific basis has Jurgen Rieger chosen for his observations? Material in the annotations and the bibliography shows that he bases his ideas primarily on the works which were published by the IAAEE (International Association for the Advancement of Ethnology and Eugenics) and THE MANKIND QUARTERLY. The material dealt with by the scientific organisation IAAEE has not had sufficient attention paid to it in Germany, in contrast to France, for instance, where the scientific journal *Nouvelle Ecole* (Paris) frequently refers to it.

However, a closer examination of Rieger's work shows that in only the first summarising part—and even there only in too undifferentiating a way —does it keep to the scientifically worked out evidence on which it is based. The political conclusions displayed in the second part, on the other hand, contrast glaringly with the scientific facts and the scientific claims. To mention only a few things:—

1. While the book, following the empiric IAAEE studies, gives only facts about the racial problems between the Black and White major races, it carries over the conclusions, without a single piece of scientific evidence to the relations of the European (White) sub-races (Nordic, Dinaric and so on) to each other.

2. While to begin with, people, state and language are rejected—correctly—as criteria of racial demarcations (p. 7), in another place racial boundaries are set up between Germans and Huguenots, Celts, Slavs or Jews (p. 48) or racial separation is demanded "between Germany and the Romance countries." (p. 49) That is, the very criteria which have been shown to be unsuitable are employed.

3. Using this insecure scientific foundation, Rieger demands a cementing of the system of small states in Europe and declares himself against the nation of Europe (p. 44), although this alone can ensure the preservation and development of the Whites (Europeans).

4. In addition he demands racial segregation even in Germany, without, however, showing in any concrete way which six states (in conformity with the European sub-races represented in Germany: Nordic, Mediterranean, Alpine, East Alpine, Dinaric, Dalo-Nordic) the country is to be divided into— an idea which is too abstruse to allow of serious discussion.

5. Rieger demands the return crossing of the present white mixed race in Europe to obtain pure sub-races (p. 51), although he himself has indicated that—because of the separate transmission of racial characteristics—a return to unmixed sub-races is basically not possible (p. 28).

6. He advocates furthermore the replacing of intelligence in the "race war" (p. 46), although he has presented this very thing as a specific characteristic of the Whites. Instead of—logically—pleading for a progressive development of Western rationality, he pleads for the redevelopment of instinctive (and therefore in the the White civilisation largely excluded) prejudice (pp. 37-38).

7. His assertions about the relationship between group consciousness (Hofstatter) and race (pp. 40-42) lack the necessary differentiation, as does in general the weighing of the culture factor against the heredity factor. It is also incomprehensible why Rieger does not deal with the modern German literature on anthropology and ethnology (Gerhard Heberer, Wilhelm E. Muhlmann, Karl Saller, Ilse Schwidetzky).

To sum up: The scientific facts quoted in this work contrast with most of its political postulates, which is, regrettably, not unusual in German

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ethnological literature and recalls the pseudo-scientific methods of the Nazis. However, although it does not seem so serious that a brochure issued and published by a student should appear scientifically obscure and politically abstruse, yet the consequences go beyond this.

First, the pamphlet could be used by the main opponents of race research as a covering for their ignorance and hostility to science—as formerly did the exponents of the nordic-national ideology between 1933 and 1945.

Furthermore, the fact that Rieger bases his findings—as has been shown: only entirely superficially—on the publications of the IAAEE, could lead to the unjustified disqualifying of this institution (which ought to be taken seriously) in scientific discussion in the Federal Republic.

Finally, the national press in the Federal Republic has set its critical capacity in a very questionable light: in the *Deutschen Studenten-Anzeiger* Rieger's work was recommended uncritically, in the *Nation Europa* it was praised as "scientifically solidly based" and the wish expressed that it should have the "widest circulation". In that way the political opponents were given ammunition all too easily, instead of the opportunity being used to renounce utterly the national pseudo-science.

Yet it is not sufficient to remain aloof. The Right can only react in a credible way if it works out its own critical concept, keeping to scientific principles.

Subjects for discussion: Research into the Anthropological problems between the major races and an attempt at a settlement on the basis of separation, self-determination, mutual respect and co-operation, formation of the Nation of Europe as centre of the white world, further development of the Western rationality and of the modern civilisation which is based upon it. In addition, the scientific discussion which is already being carried on abroad by THE MANKIND QUARTERLY and *Nouvelle Ecole* must also be carried on in Germany and backward modernity must be made obsolete.

Such a modern carefully thought-out Nationalism has, however—Rieger's publication unwittingly brings that out—nothing to do with national sectarianism.

HARTWIG SINGER.

HISTORY TODAY

Volume 18, No. 1, January, 1968. Price £2 10s (U.S.A. and Canada $8).

The Back-to-Africa Idea, by Robert G. Weisbord, is a useful account of the whole back to Africa movement, although it is not necessary to accept some of the premises and points of view from which this author may be writing. Nevertheless it covers the whole of the movement and shows, if nothing else, a strong desire on the part of the purer bred Negroes to establish themselves as an independent community from the white population.

It is interesting to observe that black nationalist leaders in America, such as Garvey, made his appeal mainly to the black (more pure bred American Negro) than to the lighter-skinned ones.

The author quotes James Weldon Johnson (p. 37) as saying: "This tendency towards isolation is strong because it springs from a deep-seated, natural desire—a desire for respite from the unremitting gruelling struggle; for a place in which refuge might be taken." The author gives this quotation in the context of the unremitting struggle of the American Negro against the white population and his failure to achieve equality.

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However, be that as it may, the fact is that familial, tribal, national, and racial associations exist and survive largely because they provide for all their subjects a place in which refuge may be taken. This is the great difference between segregated societies based upon the organic developments of mankind and an integrated society. The latter provides no refuge for anybody and, as a consequence, normally produces a state of chaos, anarchy and considerable unhappiness.

Garvey blamed W. E. B. DuBois, the light-skinned leader of the National Association for the Advancement of Coloured People, for frustrating his efforts to establish Negro settlements in Africa, and throughout it would seem that the opposition to Negro nationalism in the United States has come from this lighter-skinned (high bred and partly European) element of the Negro population.

In the end, of course, as the author points out, DuBois, Garvey's principal opponent, ironically found his refuge in Ghana.

THE LORDS OF THE HUMAN KIND

By V. G. Kiernan. Weidenfeld and Nicolson, London, 1969. 22 illustrations, pp. 336. Price 63s.

This book is written, according to the author, with a concern for the impressions and opinions of Europeans about one another. In fact it is clearly hostile to the European in his extension overseas and, in so far as it is, it is not fair. The writer does not seem to appreciate the degree of civilisation with which settlers and officials had to deal, and that often they had to adopt methods which arose directly out of the customs of the peoples they governed. When he quotes a guidebook for British immigrants to South Africa in saying that the "native despises the employer who is slack and lenient" (p. 232) this was very true then and still is largely so. The Bantu (and the Negroes generally) are used to strict and often cruel treatment from their own leadership. A white minority in their midst could not have governed except in terms of the existing mores.

To say that the White man gave such nicknames as Kaffir to the Negro is quite untrue. This word was given by the Arabs who had settled down the east coast to the *heathen* Black peoples, as they also used the word in Asia. The Malay settlers continued the use of the word and the European acquired it from these sources. It was an already established word.

To emphasise British savagery in repressing the Indian mutiny is one-sided when the barbarism practised by the mutineers is considered.

This is a book of many truths taken often out of their full context or given a bias to give in the end a distorted account of European contact with the rest of the world. To imply that the British Indian Army preferred Panjabis and Rajputs, Sikhs and Jats over Bengalis, Madrasis and Gujeratis because the former were pre-industrialised peasants (p. 54) is not correct. The fact is that the former were warrior peoples by breeding and selection and the latter were not, and it had nothing to do with their social order or servile peasants, or whether they were town or country. Far from being servile they were the country.

The writer has the irritating habit of using English and British as interchangeable terms. Since a large proportion of the pioneers in overseas countries were Scots and not English this deprives the book of an exactness one would expect from an historian—especially one deriving his living from Edinburgh University.

Despite this, the book indicates wide reading and amasses much material.

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By R. GAYRE OF GAYRE

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